The MISSIONARY EDUCATION of JUNIORS

Jean Gertrude Hutton

New and Revised Edition

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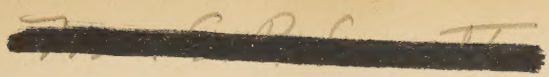

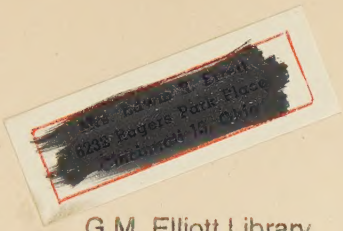

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THE MISSIONARY EDUCATION OF JUNIORS

The Leader's Handbook Series

PRINCIPLES AND METHODS OF MISSIONARY EDUCATION

THE MISSIONARY EDUCATION OF BEGINNERS
Jessie Eleanor Moore, Assistant Editor, Department of Children's Publications of the Methodist Episcopal Church.

THE MISSIONARY EDUCATION OF PRIMARY CHILDREN
Wilhelmina Stooker, Professor in School of Religious Education, Auburn Theological Seminary. *In preparation.*

THE MISSIONARY EDUCATION OF JUNIORS
Jean Gertrude Hutton, A.M., Associate Professor of Religious Education, University of Southern California.

THE MISSIONARY EDUCATION OF INTERMEDIATES
Mabel Gardner Kerschner, Author of "Young Japan," "Young China," etc. *In preparation.*

The MISSIONARY EDUCATION *of* JUNIORS

Jean Gertrude Hutton, A.M.,

ASSOCIATE PROFESSOR OF RELIGIOUS EDUCATION,
UNIVERSITY OF SOUTHERN CALIFORNIA

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MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA
NEW YORK

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EDITOR'S NOTE

Jean Gertrude Hutton received her A.M. degree from Columbia University after graduation from New York University. She has made a special study of elementary methods and the practical arts, and supplements a cultural knowledge of theory with experience which includes, at her present professorial post, the training of other teachers. She has collaborated on books of stories and story telling for junior classroom use, and has prepared manuals for teachers. The Missionary Education Movement published another book by her (now out of print), entitled *Things to Make.*

The Missionary Education of Juniors was first published in 1917. It has been entirely rewritten, following a demand for the book from teachers who had been helped by it, and a feeling on the part of the publishers that they would like readers to have the benefit of the author's further experience with the constantly changing material of the educational world. The approach is from the base of the new research in general, as well as of the developments in religious education.

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I

THE PURPOSE

What Is Religious Education? Two terms in frequent use today are religious education and missionary education, and their common usage is in some degree indicative of the progress of the church in the past quarter century on educational lines. It is no longer always necessary to justify an educational program as a part of the work of the church: this is now rather taken for granted. Likewise it is generally assumed that missionary training and instruction will form a part of the program, though this ideal has not yet been completely realized. In all lines of religious education there is increased clarity of thinking. *Religion* is less often confused with religions, and with theological interpretations. The trenchant summary of the Master: "Thou shalt love the Lord and thy neighbor," with its splendid simplicity and comprehensiveness, and with its dual ideal of man's relation to God and to fellow-man, is more and more clearly comprehended and received as a fundamental conception of religion. Religious education [1] is coming to be stated in terms of teaching and interpreting the principles of Jesus in such

[1] Strictly speaking, religious education may be concerned with the teachings of any belief. But, largely for purposes of brevity, in this manual "religious education" is used to mean *Christian* religious education.

an effective manner that his ideals shall become dominant and find their expression in a social order that is thoroughly and actively Christian. The ends of religious education have to do with what an individual becomes as well as what he thinks or feels; a developing Christian character is the objective.

A Triple Emphasis. If there is any element of the new in the modern approach to religious education, it is not so much a changed objective as a closer analysis of that which goes to the making of character, and a distribution of emphasis among factors equally important in the process.

It is easy to recall a time when most stress was placed on the acquiring of knowledge. The educational program of both public and secular schools was once very distinctly curriculum-centered. At other times, and more particularly in religious education, the emotional factor has been dominant. Today we think of knowledge and emotion as essential parts of a process of learning that results in a controlled conduct expressing inner attitudes. We no longer teach lessons; we teach boys and girls. Education, the work of "forming the unformed mind," begins with the imparting of information, which develops trends of thinking that in turn work out in action; the final end is an effective personality that functions in the social order. This is the end of education; and religious education will differ from other phases of education

not so much in method as in subject matter, less in general aim than in emphasis on selected ideals.

The church, then, approaches its educational ministry with due consideration of the triple aspect of any learning process. An important function of the church school is to train an informed membership: Christians who are familiar not only with the principles of the Kingdom to which they belong and the ideals of its Founder, but with the needs of the world in which they live, and who are actuated by a deep-seated conviction of what Christianity offers to these needs.

Yet an informed Christianity is not sufficient. The world needs a convinced, a dynamic Christianity. Knowledge may lay open ways of action and offer alternative responses to situations; it is man's convictions, his ideals, arising out of his knowledge, that will direct his choice among them. "As a man thinketh, so is he."

So closely related to thinking and feeling is expression through action that any separation between them is unnatural, and modern thinking strongly emphasizes the fact that doing is not the end of the learning process but a part of the process itself. Yet the possibility of an omission at this point is indicated in the oft-repeated warning, "No impression without expression." "We can learn to do only by doing"; "He who is stirred to action and fails to act is weaker than he who has never been so stirred," stress the truth that knowledge and emo-

tion must function or miss the great end. Conduct must be controlled as a result of quickened intelligence and a deepened motive, or life will be barren and fruitless. Religious education seeks to produce intelligent, convinced and functioning Christians.[2]

Missionary Education. The close relation between such a program of religious education and one of missionary education is evident. The purposes are the same. Any missionary education is striving for intelligent, dynamic, functioning Christians; it is of necessity a religious education. Any religious program that has genuine educational value must produce Christians that are carrying to a practical outcome the ideals of brotherhood and fellowship taught by Christ. Every Christian becomes a messenger for his Master, lives his life in the spirit of service, and normally expresses his inner convictions by functioning as a missionary—"one sent" to show in deed as well as word the basic truths of the world order of Christ.

If this conception of missions and missionary education has not always obtained, it is nevertheless true that it is becoming the accepted way of thinking, as is indicated by a rapidly changing terminology. "World friendship," "brotherhood," "world service," "world ties," "world Christians"—all terms that lack any sense of superiority and patron-

[2] See next chapter for a further discussion of learning through doing, through experience, and of the unity of the learning process.

age, and point to a developing sense of kinship and understanding—are words to be found on almost every page of religious and missionary literature. The change in terminology indicates a change in thinking which has arisen in part from our ever-increasing feeling of the unity of the world. Developing means of communication have brought the peoples of the world into very close touch, and it is impossible to remain unaware of the interdependence of the races of the earth. A second factor has been the more complete realization of the meaning of the brotherhood of man, which little by little is becoming a reality.

Finally, the work has been lifted from the plane of propaganda, and looks to something far deeper than winning support for a cause or an enterprise. It has struck root into life itself. It is no longer an optional matter with individual Christians. Missionary education must not be thought of as an addendum, but must be an integral part of the well rounded educational program of the church, and its expression must be the inevitable and essential outgrowth of the spirit of Christianity, whose Founder taught that the greatest in the Kingdom is he who serves most gladly and most sincerely.

The Junior Age a Formative Period. When we proceed to act on such an ideal of missionary education, we find one pressing question solved at once: "Where shall we give missionary education?" There can be only one answer. Mis-

sionary education, being an integral part of religious education, is given as an integral part of every religious teaching. From the first religious reaction to which the child still in the circle of his mother's arms is helped, to the consecration which the needs of a world of men call for from the mature Christian, the process of education goes on. As the student of literature never comes to the end of his study, so the learning Christian never reaches the point when he needs no more to quicken or confirm his attitudes by fresh study and new incitement to more intelligent and effective action.

The child in the home has his first contacts with the civic order, it may be, through the postman or the policeman. He comes into touch with the economic and industrial orders through the grocer, the butcher, the laundress, and purveyors of goods who come to the door. Long before the time has come to leave the shelter of the home, all these contacts may have been Christianized for him, and a basis for an understanding of others well laid. The primary boy or girl, with playmates at home, at school, and in the church school, has many more opportunities for setting up contacts and developing standards of behavior. With each stage of development these increase in number and significance, and if every reaction can be made on a Christian basis life itself, with all its many lessons, trains the boy or the girl as a missionary.

The psychologist, in considering the problems of

secular education, tells us that at certain stages of development certain types of learning and certain methods make an especial appeal to the child, and that if advantage be taken of these at the right time, learning is easier and more economical.

The same situation holds good in religious education. While missionary education by no means should be put off until the junior age, there are manifest in children of that age new characteristics and new likes that make it the age of all ages most important for training in brotherhood and habits of sharing, and for starting new habits of thinking and action. To fail to make the most of this time is at best to delay the formation of desirable attitudes; it may even mean that these will never be formed.

The junior child is just emerging from a small and self-centered world into one which is enlarging with a bewildering rapidity. Concerning this world he has a vast and consuming curiosity. He wishes to know the *why;* even more he wishes to know the *how* of things. His restless mind feeds on books and reading, and from these he peoples the world in which he lives. His restless body backs up and carries out as far as possible the devices of his mind, and he proceeds naturally into many difficulties, unless he is wisely directed and helped. To repress him only makes matters worse. But the junior is so impressionable, so eager for new experiences, and so readily enters into the life and feelings of other children that it is possible to turn his

thinking and the trend of his reactions in directions desirable and Christian. To share with other boys and girls of his own age is not a dull duty, but a natural and often delightful course of action. "Missions" as an enterprise may have small meaning for him; the needs and desires of other children of his own age are more comprehensible; and if the motives chosen are on his own plane, and are of such a type as have meaning for him, he may readily begin the habit of making his reactions on a missionary, that is to say, an active Christian basis.

Adult errors are more to be feared at this point than are junior mistakes. "I do not wish my child to get interested in missions," says one mother on her way to the missionary society. "It is time enough for her to take up missions when she is my age." A few years later her daughter watches friends going about tasks toward which their junior teaching had inclined them, and vaguely feels deprived of some experience, she does not quite know what. But life is already sufficiently set in its channels for her to let work go by which might have been a joy to her, and through which she might have given service to her Master and to the world.

"I am going to be a missionary, mother!" small Robert often announces. Mother smiles her approval, but fearing the harmful result of binding a child by a promise whose full meaning he cannot understand, she is careful not to urge. "Where shall I go?" asks Robert further. "To Africa? to

China? Where shall I go, mother?" "Wherever God sends you, son," is the invariable answer. "I cannot tell where he wishes you to work for him; it may be here. I am only sure that he does wish you to spend your life for him, and that when the time comes to decide where, he will show you." The junior, setting his standards and building his ideals, changes plans from day to day. What do details matter, so long as fundamental principles are right and true?

Junior Experiences Affect Later Life. We are frequently told that habits formed, sets made, standards built up before the age of twelve hold more surely in after life than do those of any other period. Experience seems to offer many proofs of the truth of the idea. Test it out by any attitude of your own. How do you react to a lie, unfair play, a beautiful sunset, a foreigner? Go back deep enough into the analysis of your own feeling, and you will almost invariably discover that the reaction had its source in your early years. Time and practice may have overlaid your original habit of behaving in such and such a fashion; but deep down under custom and control you will discover that your inner desire, the one that comes primarily and most swiftly to your consciousness, is the one learned very early. It is just for this reason that the very best and most carefully planned missionary teachings must be prepared for the junior. In this period we may hope to lay permanent foundations for a world friendship

that shall make impossible international jealousies and warfare, and to initiate those habits of thought and behavior whose natural outgrowth is genuine Christian living. Such teaching is fundamentally religious; its validity is proved by the missionarily-minded pupils who are able to express their beliefs and emotions through lives of active Christian service in the world.

To many teachers such missionary education may seem to be too incidental to be of much value; but it is because it arises so naturally out of ordinary life situations that it carries so much weight. When the missionary reaction made in the missionary spirit becomes habitual, the objective is attained.

Missionary Spirit Should Permeate Work. The utmost possible use of such opportunities for missionary training does not, however, minimize the validity of the slightly more formal but highly desirable teaching that comes through the use of the best church school curricula. Nothing can make Bible lessons more vivid or cause them to assume more of practical and present worth, than to take them out of the field of theory or history, and to present them as helps in the problems of daily living. It is a mistake to permit pupils to assume that the "Acts" of the followers of Jesus were finished nineteen centuries ago; it is an inspiring experience to feel one's self a part of the great current of Christianity, a living connection between the past and the future. Such views and such instruction will be given more

naturally in the church school, either Sunday, weekday or vacation sessions. The day of the week or the hour or the place of meeting is not the point of importance. It is only essential that the missionary spirit be so vital a part of the teaching of the whole church school, and that every teacher be so imbued with it, that no lesson lacks something of its quality. The patriotic American public school teacher does not deliberately and consciously teach patriotism in every lesson in geography or language or writing, yet American ideals are never lost to sight in the teaching; it is simply that in American history and American literature is found the material for special emphasis on these ideals. So in the church school no teaching whatever should fail to be touched by the missionary spirit. Many lessons afford direct opportunity for stirring and direct missionary instruction. Where this is linked up with the life-situation material just discussed, both types of teaching are greatly strengthened, and it is doubtful if either reaches its full power without the other.

Organization. While it is true that missions must be a part of the entire religious education program, and may be made naturally a part of any Bible lesson, there must be plans for very definite "missionary" lessons in addition. That is, if junior boys and girls are to want to share with other boys and girls, they must have a chance to become acquainted with them.

This present book takes for granted that mission-

ary education is an integral part of the Christian program. To decide what missionary education shall be included for juniors and when and where missions shall be taught, should then be a part of the duties of the curriculum committee of the church school. The term "church school" in most of the denominations has come to mean all of the educational activities carried on by the church. While "church school" in most denominations is used to denote the educational work carried on by various organizations, such as week-day schools, daily vacation Bible schools, Christian Endeavors, mission bands, etc., there is in most churches much need for making the term express an actual organization which is responsible for all the work done through (as they would be then) these sub-organizations.

Such an organization would mean a church school committee appointed by the church which would outline organization curricula, etc., for the entire school. It would be necessary to have sub-committees survey the needs of each age group. Missionary material would then take its place with the other curricula material for the entire junior group. This ought to mean that all of the juniors in the church would receive at some time each year definite missionary teaching.

Suggested Further Reading

Bower, William Clayton. *The Curriculum of Religious Education,* chapters I and II. Charles Scribner's Sons, New York. 1925. $2.25.

Coe, George Albert. *A Social Theory of Religious Education.* Charles Scribner's Sons, New York. 1917. $1.75.

Lobingier, John Leslie. *World-Friendship through the Church School.* University of Chicago Press, Chicago. 1923. $1.25.

Loveland, Gilbert. *Training World Christians.* Methodist Book Concern, New York. 1921. $1.25.

II

THE MATERIALS

The Curriculum. So long have we been accustomed to thinking of the curriculum merely as a body of knowledge to be imparted that it is with difficulty we accept a theory which includes in the curriculum anything and everything that forms an unformed mind. Yet the most casual observer of children knows that long before acquisition of formal knowledge is possible, the child's education has begun. "Let me see it!" pleads the eager child, and reaches up both hands; the experience of touch is so satisfying. The baby watches another child walk and his own ambition is stirred; his imitative instinct comes into play, but not until he himself has walked does he learn how to do so. Experience teaches him how to build a firm and towering block house, to spin a top, to play a good game of marbles. Play with fellows brings another set of experiences, all of which form a part of the material of the child's education. That much of what he learns is not contained in books, and is not a matter of formal fact, makes it none the less valuable.

Experience in the Curriculum of Religious Education. Value of experience is being given recognition both in general and religious education. In religious education we are making increasingly intelligent effort to be certain that what the child learns in religious lines shall come to him through

experience which has present as well as future meaning; and we are seeing more clearly that changed action is not to be merely the end of the learning process; it is a part of the process itself.

Since experience is so significant to the learner, it follows that many experiences must have more value in character formation than others. Curriculum builders have laid upon them, then, the duty not alone of selecting the fact curriculum material, but also of selecting, directing and enriching experiences as a part of the curriculum. We have been incredibly slow in seeing and making use of the numerous and natural contacts and experiences of children which may easily be turned to account in building missionary attitudes and reactions. Often the foundations have been laid in the home before the junior teacher comes into any relationship with the child; in such a case deepening and making permanent the initial impression is a delightful and easy task. When the child comes with a home training that has permitted the building up of wrong habits of thinking, and there have already begun unchristian reactions, to tear down and rebuild requires vastly more time and patience.

A Meaningful Home Experience. A three-year-old baby made acquaintance with the Chinese laundryman who came weekly to the doors of a suburban home. The child found something very likable in the man, and offered him his choicest picture card. The gift was accepted with a grin of de-

light and a torrent of appreciative words whose spirit at least the baby thoroughly understood. The laundryman became to the child "my mans," and weekly he saved for him a bit of cake, an apple, a picture or a toy. The child's mother encouraged the friendship, knowing that her little son was getting an experience of sharing and friendliness that he would never entirely lose; and there was no doubt that the child's interest made a bright spot in the week for the lonely exile. The little child's reaction to a simple and very common situation was unspoiled by any foolish fear or withholding on the part of the mother.

Directing a Junior Experience. A few blocks from this child's home the juniors of the church school were discussing a set of Chinese pictures, and wondering what certain characters appearing in one of them meant. "Perhaps," suggested the superintendent, "Mr. Wu could explain them to us." A delegation of two boys went to the men's class to ask the favor from the laundryman. He came back with them, dressed in his Sunday best; he was able, after a bit of study, to explain the meaning, although the characters were not of his own locality. "They mean," he said, "'For God so loved the world that he gave his only son.'" Then, recognizing in the pictures scenes with which he was familiar, he told a fact or two about them. The pupils' respect for him grew visibly, and when he had finished his informal talk he was asked to stay for closing wor-

ship. After dismissal he approached the superintendent and begged permission to attend that department thereafter, as he understood the simple language there used more readily than the advanced vocabulary of the men's class. The superintendent turned to the pupils and asked their will in the matter, and the laundryman was at once voted into membership. Ever after he was "our Chinese man"; his laundry was protected from the teasing of thoughtless boys; a mutual friendship grew up between the man and the pupils of this school, who had been directed into Christianizing one of their daily contacts.

An Undirected Experience. Experience comes to children so naturally and so simply that it is easy for parents to overlook its weight, and to be unconscious of what is actually taking place in the lives of their children. Not long ago the father and mother of one little girl deplored the fact that this child of a Christian home was undemocratic and unkindly in many of her attitudes, whereas every effort had been made to see that she was the reverse. Yet the guest could recall three instances in her short stay in the home in which, by word or shrug or lifted eyebrow, father or mother had emphasized the social gulf that stretched between them and the families that the child was now considering beneath her. The parents were sincere in their position, and quite unconscious of the source of their keen little daughter's behavior.

Play Experiences. The junior child seems at times to live for the sake of his play; it is of the most vital importance to him. My small neighbor Ruth was called home one evening after a long afternoon of play. She came promptly, for she is an obedient child, but as she passed, she voiced her very earnest conviction, "I haven't had a minute's time to play today!" The ten minutes required to carry out her daily task of setting the table for the eveing meal outweighed, for the moment at least, her hours of freedom. Most of us who can recall childhood days with any clearness remember similar feelings. The importance of play experience needs no proof. The socializing processes through which every junior must pass go on rapidly when he meets his comrades "for fun." Nowhere is there more insistent need or more varied opportunity for social adjustment. Fair play, sharing, team work, a kindly give and take, the exercise of the fundamental Christian principles—these are called for in almost any game in which the junior is likely to engage. Just because he is so sincere, so "off guard," and so whole-hearted in his play activities, are these reactions of so much importance. In them lies material of no small value for missionary teaching. Games of children of other lands, dramatizations, plays and pageants, as well as the more spontaneous and informal kinds of play, are forms of activity in which the child has very vital as well as very valuable experience.

The Experience of Giving. Sociologists and psychologists now urge that all children, even in state-maintained institutions, be given money of their own in order that they may enjoy the growth in character which comes from any exercise of responsibility and of being able to share with others. The church school teacher who undertakes training in giving needs to hold the educational aim very clearly in view. The first aim must always be the growth and development of the child's character, and never the raising of money. To make the financial goal of first importance not only defeats the educational aim, in the final analysis it defeats its own aim. On the other hand, to afford a true educational training in giving is to cultivate attitudes and initiate practices that will be productive beyond all reckoning.

The Experience of Serving. Closely connected with giving is the experience of service, an experience which may be full of reality and meaning, if chosen and directed to fit the capacity of juniors. Their eagerness for activity, their increasing manual dexterity, their delight in construction, their enthusiasm—all point the ways to many types of service well within their ability. Again, while the service is worth while and must meet a real need and be so understood by the juniors, the great point to hold is the effect the service is to have on the children who perform it, rather than the intrinsic worth of the service itself. This does not mean of

necessity that the junior must like the thing he does in every instance, though this is usually desirable. But it does mean that the service shall be chosen from the junior's point of view, come within his range of interest and understanding, and have real meaning for him.

The Experience of Worship. Worship as an experience for the junior child has been too often neglected and overlooked. The time that might have been given to a rich and soul-satisfying experience has been devoted to empty "opening" or "closing" exercises. Sometimes this happens because the teacher is unskilled. Sometimes it arises from a feeling that children care only for the lively songs, and for "something doing all the time." Fortunately we are coming to understand our juniors better, and to know how we have at times underrated them. No teacher who has had the joy of evoking an experience of true worship and of sharing that experience with juniors will ever be satisfied again with "opening exercises." But more than this, the teacher who once sees what a natural means of developing truly missionary attitudes and what a dynamic toward Christian living worship provides, will be unwilling to rob her pupils of the richer values of a program in which it is properly integrated.

The Formal Fact Material of the Curriculum. Out of these varied types of experiences, which in large measure constitute life itself for the junior,

much of the missionary curriculum must be built, if it is to be vital and integral with the whole process of development. In addition there must be wide use of a more formal type of material, which both supplements the experience material and is supplemented by it. This material consists of a vast wealth of missionary facts, it is found in almost bewildering variety, and it is of such a character that almost any need of a developing life may be met through a discriminating selection that fits curriculum to need. At no point in building the program of missionary training and instruction does the teacher need a greater discernment and sensibility than here. A thorough knowledge of the individual group for whom the work is being planned —their likes and dislikes, their individual differences, their individual problems and their potentialities—is a prime requisite. The objective must again and again be stated, and always in terms of pupil development, never in terms of curriculum; not what is to be taught to the child, but into what manner of personality the child is to grow through the teaching, must be both the proximate and the ultimate end. The more completely fact and experience materials can be integrated with each other in the normal daily life of the pupil, the surer and more permanent will be the learning process.

Types of Fact Material. With these basic principles in mind, the teacher may turn with confidence to the selection of that missionary knowledge which

will function in the lives of growing boys and girls. History, biography, adventure, action, travel, fill the pages of missionary literature, and all have a distinct appeal to the junior. Inspiration from worthy lives is an increasing need, and missionary annals offer it in variety and force. Moreover, racial tolerance and respect for others may be fostered through skilful presentation of such material. The sense of fair play is quickened by showing the debt of the world to different peoples and races. An alert teacher will have no difficulty in discovering abundance of material from which to draw. That some of it is not in the best form for juniors constitutes a challenge rather than an obstacle, and no greater joy is likely to come to a junior teacher than that which arises from selecting the subject matter and adapting it so well that growth results in the lives of boys and girls.

Types of Graded Material Now Available. Missionary books put forth from time to time are steadily gaining in points of literary content and mechanical make-up, as well as in attractiveness to the children for whom they have been prepared. Examples of such reading books are *Habeeb, a Boy of Palestine; Uncle Sam's Family, Mr. Friend-o'-Man.*

Courses for teachers are now available in which the best methods and materials are concretely suggested. The make-up of these books is itself suggestive of worthwhileness and permanency. Some examples are *Building the Americas,* Haskin;

Friends of the Caravan Trails, Harris; *Friendship Center in China,* Stooker; *The Better America Series.* New books along these general lines are steadily being added to the list.

We need to feel increasingly how fundamental is the teaching given by such means, and be ready to make the consecration of time, talent and money thus required. Not merely facts themselves but the very way these facts are presented, is a part of the curriculum that demands our best thought and attention.

Prospective Material. The principle of curriculum making of the Missionary Education Movement is that the missionary material shall be real conduct material. Indeed if the missionary teaching is not such as to change attitudes, it is of little value from any point of view.

The material is all arranged in unit courses. Each local committee then has an opportunity to choose from several different units the one which seems most suited to its own group. The choice might be determined by the interests of the group itself. It might be determined by the races or nationalities with whom the juniors come in contact either in the activities of the community or at school. It might be determined by the interest of the church in a particular station or country. The juniors would then be allowed to share in the activities of the whole church.

Whatever the choice, the principle guiding it will

be that of helping boys and girls to live as Christian boys and girls with members of other races and nationalities, both in their own community and in the larger community, the world.

There is one other point that we may note before leaving the discussion of missionary material. This has to do with the willingness of churches to pay for the best material for the education of its children and youth. Many a well-meaning official who would think it a shame to own an old automobile or to expect his sons to study in a public school from texts of a former decade, is inclined to look with doubt at the bill for good religious and missionary education material and to shake the head in negation. Here, as in so many other places, none but the best is good enough, and a tactful campaign for the education of trustees and treasurers of church school boards is in many situations an early step in progress.

Suggested Further Reading

Bower, William Clayton. *The Curriculum of Religious Education,* chapters IV-VI, IX-XVII. Charles Scribner's Sons, New York. 1925. $2.25.

Kilpatrick, William H. *Foundations of Method.* The Macmillan Co., New York. 1925. $2.

III

THE KNOWLEDGE ELEMENT

Principles of Selection. "I don't care what ye larn thim," says Mr. Dooley, "so long as 'tis onpleasant to thim." [1] When the chief end of acquiring knowledge was "mental discipline" there may have been more than a suspicion of this attitude in the minds of educators, but such a day is now well past. Knowledge is still held as one of the important aims in all education, but it is no longer sought chiefly for its own sake; what the learner becomes because he has gained new knowledge is much more important than that he gain knowledge.

This view implies that not all knowledge is of equal value; there must be a selection of material to be learned, and this selection in turn calls for principles and standards by which to judge whether a given body of knowledge is to be included or rejected in making up the curriculum.

Facts that Fit. A principle most insistently advanced today demands that the knowledge to be given must suit the needs, interests and understanding of the pupils.

Mrs. Browning makes Aurora Leigh tell of her early education at the hands of her father in the words: "He wrapt me round in his man's large doublet, careless did it fit or no." Modern educators are doing their best to avoid this mistake; to the

[1] Quoted by J. L. Lobingier, *Projects in World Friendship*, p. 18.

child they strive to fit, and fit well, a child's coat, and the results in secular education seem to prove the wisdom of the effort. In religious and missionary education we are trying to use the same method, though we still forget at times a child's outlook. So long have we been accustomed to approach missions from the adult point of view, that we forget to establish a point of contact with the child when we attempt to reach his springs of action through missionary instruction

Frequently the teacher's own enthusiasm and personality may win a swift response which is purely personal; it is highly desirable as far as it goes, and good work cannot be done without some such attitude on the part of pupils. At the same time, response must reach further than to the teacher; it must be made to the teaching itself, to the truth that is being taught. The pupil must attend with some sense of concern to the body of the teaching, if this is to be really educational and result in conduct control. To make sure this is being accomplished, the teacher needs to critically observe and analyze the teaching process, and sense keenly to what stimulus the pupils are responding. Equally imperative is the need for a close acquaintance with junior interests and characteristics.

Learning Junior Interests. Two methods of learning junior interests immediately suggest themselves. The first is to think back to one's own junior days, and recall how one felt, thought, and

desired. There is of course a certain danger in this; it is too easy, in the superiority of adulthood, to say: "I never (or always) did, or said, or thought, thus and so." It is easy to forget how amazingly the social order has changed in the last quarter of a century. Many responses and reactions quite proper twenty years ago are now neither possible nor desirable. The children of this generation are living under conditions and daily facing situations that not long ago were beyond the wildest imagination; and the new order entails a strain and stress of which we must take account in trying to ascertain what most surely calls out in children reactions on the highest plane. Yet in spite of changed conditions, child nature itself is much the same, and at least one way of understanding it is to think one's self back into childhood days, to relive their experiences, reweigh their values, and so find it possible to enter a little into the world of the junior of today.

The Junior's World. To the prosaic adult who has long since left his youthful days in the background, it may sound fanciful and foolish to say that the junior world is an utterly different world from the one in which the adult moves. Yet just because elders forget this, misunderstanding of the junior arises, and the gates of a possible companionship are closed to the grown-up.

The people who move through the junior's world are quite unlike those who carry on the business of everyday life in the sight of all. Characters from

books, pirates, knights, fairy princes, burglars, creatures of the imagination, often have more reality to the junior than those strange and puzzling adults themselves, with their requirements and prohibitions that are forever being thrust upon him. Matters that carry little weight for the junior are most amazingly stressed by elders, and things that have vast meaning for him they hold of no account. It is a world full of contradictions and questions in which the junior lives.

Yet it is a world that is rapidly enlarging, for early in the junior period two altered concepts have come to the child. The first of those is space. "A long way off" no longer means around the corner, a few blocks, or even a mile, for miles have meaning now; and out of mile added to mile, the child is able bit by bit to build up a community, a state, a nation, and eventually a world. The time has arrived when it is possible, with some logic and reason, to introduce the junior to a Christian enterprise that has a world-wide scope.

The second great concept which the child has won is that of time. An hour no longer means a long and indefinite period; a week or a month is not an eternity; the stretch of a year is a time which his memory now can span. One needs to use a backward-looking imagination to realize what a vast stretching of the world results from the acquisition of these new concepts.

Junior Problems. How often do we hear an adult

say, "He is only a child—he will soon forget it." Or, "It looks very important to the boy, but it amounts to nothing." Yet his problems are as weighty to the junior as are the adult problems to an adult. More, the junior has still to make so many adjustments, as his experiences multiply, that he is yet only partially equipped for skilful living. His sense of ownership, to note one instance, has developed in advance of his sense of honor, and he meets difficulties at this point. His widely varying interests offer other possibilities for maladjustment.

On the other hand, moral standards are evolving, and this opens the way to sound missionary teachings on the acceptance—to some degree at least—of responsibility for the welfare of others. Ideals of fair play and team-work are growing; willingness to protect the weak and the young is dawning, and this has its religious significance. More important still for the missionary teacher, there is a keen interest in hero stories, stories of adventure, of daring and activity. The junior demands, however, a very concrete form of truth. He must see that it has real meaning for him in the present, and not alone in some far-off doubtful future. He promptly rejects a tale with a too obvious moral, or abstract ideals of duty.

"Blind Spots." Anyone who would thoroughly understand juniors and would work effectively with them must not forget the curious blind spots in the alert eyes with which the junior views his surround-

ings. Generally these spots exist because of limited experience, and the adult whose perceptions are somewhat dulled may never discover them at all. Even the teacher with quick sympathy and insight may fail to detect them for a long time. A teacher reasonably confident that her instruction had been daylight-clear was astonished to hear Allen murmur a bit discontentedly, as he fastened a picture in his notebook, "I don't think they look much like ships!" "Why should the Pharisees' brazen vessels look like ships?" she queried. "Isn't a vessel a ship?" demanded the puzzled Allen.

"They put Joseph in a peanut-shell," insisted one lad of foreign birth. "Not a peanut-shell; it was a peach-pit," corrected his companion; and a startled teacher took care to use thereafter "deep hole in the ground," that there might be no confusion in the minds of her pupils.

Whole areas of misunderstanding arise because the matter presented is so far from touching the child's life that any grasp of it is impossible. Teaching by analogy and the free use of symbolism is fraught with much danger. As adults accustomed to the use of Biblical terms and the phraseology of the old hymns, we lose sight of the highly figurative language that is employed, and assume because the words are full of meaning to us they are equally significant to children. Not long ago an enthusiastic young junior teacher proposed to the children that they learn, as the missionary hymn for the term,

"O Zion, haste, thy mission high fulfilling." The pupils responded with their usual enthusiasm and soon were able to sing the entire hymn with much spirit and apparent enjoyment. Then the teacher tried to find out one day what the hymn meant to the pupils. The result was illuminating. "Zion"—a queer word utterly lacking in meaning; "haste"—no sense at all; *they* said "hurry up"; "thy mission high"—no meaning; "fulfilling"—empty sound. After faithful effort to fill the words with meaning, one teacher emerged from the experience with a new sense of the junior's blind spots, and a firm conviction that a great need of the present-day church is a hymnology for children, rich, beautiful, understandable, with the words, spirit, and experiences to be evoked on the child's plane of thinking. Not that children are never to be given that which has future value, and which cannot be fully comprehended at the moment; with a child, as well as with a man, the "reach should exceed his grasp." It is often wise to offer the form into which fuller meaning may be poured as time goes on, but this should never be the exclusive practice; and probably children are never truly taught anything, and never actually grasp any fact, that is entirely empty of present meaning for them.

Junior Interests at First Hand. In the last analysis, the only sure way of ascertaining the meaning children get from life and lessons is to live with them, work with them, play with them, and as

far as may be possible see eye to eye with them. It is worth while to call back one's own childhood views. The help gained from books in the study of children has a real value, and paves the way to an understanding of the child. But unless both memory and theory are checked by observation and study of actual children, one may not claim to know children, and may expect the first flesh-and-blood child to overthrow any preconceived notion, no matter how carefully it may have been thought out.

A Starting Point for the Teacher of Missions. Taking into due account the junior's abilities and limitations, it is quite likely that his keen interest in other children of his own age will form a fine starting point for a missionary curriculum of knowledge. What other boys and girls eat and drink, the games they play, the clothes they wear, how they go to school and the lessons they have to learn, the houses they live in, how they travel, all are natural approaches to that sympathy and understanding that must lie at the foundation of true friendliness.

Emphasizing Essential Likenesses. Careful selection of the right point for emphasis cannot be too strongly urged. It is often taken for granted that interest can only be produced by pointing out the queer and the odd phases of life in other lands, and so there has grown up the habit of stressing the unlikenesses. Only a moment's consideration is needed to show that a sense of difference between ourselves and others produces exactly the undesired effect; we

feel that the unlike person is inferior or very far away. Boys and girls in particular not only do not like to be thought odd, but they insist that their fellows shall go with the stream; they are slow to admit to their group any who do not conform.

A dozen or more junior boys and girls were observed to exclude from their play group, very quietly but none the less effectively, a lad who seemed to observing adults to be quite as desirable a playmate as any other child in their community. It took days to discover that the reason for the exclusion was that he was thought "queer" because he wore white stockings when all the rest were wearing black or brown. When it was very casually explained that the boy was doing so under doctor's order, to prevent possible infection of a wound, the children almost immediately took him into their games and no more was heard of his "queerness."

The incident ought to have significance for the junior teacher, and emphasize the need for good judgment in presenting facts about children of other lands. The point of view must make impossible anything that savors of superiority or condescension. The children of the story must never be held up to be laughed at in any respect—the harm to the laugher is too great.

"What cleverly told tales!" said one mother, laying aside a volume of missionary stories sent to be read to the children.

Later, "What impression did they make on your

children?" asked a friend who feared the undesirable emphasis just mentioned.

The mother paused to think. "They were delighted with the stories," she said, "but they gained from them a sense of their own superiority over the children in the tales."

Just because such stories are so cleverly written, adults fail to see the danger in them, and their reaction upon the children, which, often more or less unconscious, is none the less harmful.

Seeing Ourselves. Queer ways, queer homes, queer names, are not to be held up for laughter; but this does not of necessity mean that all fun and jollity shall be banished from our missionary teaching. Humor has a fine place in missionary education, and if employed in a spirit that is wholly Christian, may be a most effective instrument. A one-time editor of *Everyland* thoroughly understood this, and there is no estimating the extent of the influence on the thinking of our boys and girls of the clever cartoons that taught American children how foreign children might regard the big bows, the bare knees, the muddy footprints, the peculiar ways of sitting down, which our boys and girls take quite for granted of themselves. In such a portrayal there was no sting, just a wholesome looking at ourselves as others see us.

The essential likenesses of all peoples are shown in such delightful tales as have come from the pens of Anita B. Ferris and Jean Kenyon Mackenzie. I

still recall the delighted appreciation and sense of kinship that came to a junior group who enjoyed with me a reading of *African Adventurers*. We had reached the point where the Negro mother gently gibes at her son because he "hates to wet his feet with the morning dew." "When did you ever feel like this?" I asked. Puzzled shakes of the head were followed by clearing faces and chuckles of understanding as I added, "You never hated to get up on a cold morning or to dress in a chilly room?" "One touch of nature" had indeed made them kin, and all the non-essential differences were lost in the essential likenesses.

Adventure Tales. The junior's growing mind and restless body demand the tale of adventure, out of which he creates the mental pictures to be later enacted, it may be, in play.

"I want an *exciting* book," demanded a junior lad at the door of the church library; "I don't like any other kind."

"This book has a great lion fight; will that suit?" asked the librarian, as she took *Livingstone, the Pathfinder* from the shelf.

"It's a dandy, Tom; take it," she heard a satisfied reader say to his friend the next Sunday. There followed a run on the book until practically every boy in the department had read it. By chance a famous story teller came to the department a few weeks later. Picture the delight of the boys, and imagine them sitting on the edges of their chairs

and hugging themselves in ecstasy, as she told of Livingstone's fight with a lion!

The True Story. "Are you going to tell us an exciting story this morning?" asked a junior as another story teller made her way to the platform.

"And will it be a true story, too?" asked a second lad.

The story teller nodded a smiling affirmative and began. She built up her tale with much skill, and as she approached the climax she paused. "I shall not have time to finish the telling," she said, "if you wish to know the end, ask the librarian for this book and read it for yourself." There were many calls for the volume she displayed, and a true missionary tale of Mackay filled the demand for something "exciting and true." For tales of action, adventure and excitement the junior will have. He possesses little discrimination as yet; he cannot tell what is good, nor does he greatly care, so long as his craving is satisfied. The missionary teacher has a rare opportunity for directing his taste, filling his mind with heroic ideals, and giving him a vast fund of information, by leading him to the biographies of men and women such as Jacob Riis, Walter Reed, Ann Judson, Clara Barton, and others like them.

Stimulating Junior Reading. With most children, no special devices to make reading attractive are necessary. Ordinarily all that is required is an exposure to books and tales properly selected to suit

children's needs and characteristics. Yet it is worth while to offer reading in an attractive form, in missionary lines as well as in other lines. The church ought not to have cause for shame, either as to contents or outward form, when her offerings in books are put by the side of the best in literature. While much remains to be done in this line, we are still making some progress, and many of the missionary and religious books are so pleasing in form and delightful in approach that they win constant approval.[2]

As new books are added to the church school library from time to time, interest-compelling posters on the bulletin board, announcements in the school calendar or from the desk, some old curios displayed, or other devices of the sort may be used to call attention to them. A study of the methods of the public library will give many practical suggestions on this phase of reading.

A Junior Reading Room. Most church schools have a disused or misused corner or room that could well be turned into a junior reading room where attractive missionary books, stories, games and puzzles could be available to the pupils. If it is small and inconvenient, these disadvantages will be overlooked in the joy of having a room "all our own." There comes to mind one such room that was little

[2] See chap. II, p. 10, and the bibliography for more recent missionary literature, in the production of which the authors have recognized and met this need.

more than an alcove of the general assembly room, but what a world of pleasure and help the juniors had in its use! Dozens of books were read in its quiet, and many a junior had his first glimpse of the lives of the children of other races through playing some of the games that always were scattered over the tables.

Fine Clothes for Fine Tales. A device so simple that its value is sometimes discounted is the making of attractive covers or containers for the missionary material that often comes from the denominational boards in pamphlet or leaflet form. Covers of tough paper with decoration of pictures or gay cards may make an irresistible invitation to peep within and see how good the contents are. A number of such small tales may be prettily boxed or enclosed in a strong envelope, and the collection catalogued and handled after the fashion of a library book.

Other Suggestions. It is quite astonishing to note how much information may be given in a short time by the use of little devices for making reading natural and delightful. Pictures, posters, curios, and bulletin boards may likewise be used in giving missionary information. The psychology of presentation is a little sounder if the supply is kept slightly below rather than above demand. Matter so offered should be changed frequently and kept always fresh. Questions that stir curiosity and stimulate research are good. "Who was it?" in large letters below the

picture of William Carey sent a whole department hunting for information. When a triumphant lad wrote the name beneath, immediately there appeared the words, "What did he do?" It took less time to run down the answer to this question, and the pleasure of the pupils had been so great in the knowledge hunt that they waited eagerly for the appearance of the next picture.

Denominational Sunday School Papers. An available source of missionary information that ought to be used and made much better is the denominational press. The papers put out by the boards have a very wide circulation and are popular with children. While some of the material is prepared from an adult point of view, there is much that is within the range of the junior's interest. Probably, as the ideal of world friendship among children grows, much more use will be made of these papers for presenting items of interest about children in other lands.

The Current Secular Press as Missionary Material. Not alone from the religious press may missionary material be garnered. The secular press is a rich field. Magazines of the type of *Asia* and the *National Geographic* come to mind, with their strong appeal to junior children through pictures. But the ordinary newspaper contains more missionary material than is evident at first glance to the casual observer. A superintendent was recently dismayed to discover just what his junior boys were absorbing

from the papers. With fine tact he directed their thinking to other topics, and almost before they were aware of what was happening the boys were in two rival groups, trying to see who would, in a given time, bring in the larger number of items having a missionary significance. Two great scrap-books of clippings were collected, and an amazing amount of information and clear thinking came out of the experiment, as either side had the right of challenging the inclusion of any item, and the sponsor had to justify its acceptance by proving that it possessed a true missionary implication.

Telling Missionary Stories.[3] All the world loves a story, and the missionary story, well told, has a charm that none, least of all the junior, can resist. So effective a means of teaching is the story that no one should hesitate to pay whatever price of time and effort is required to become a skilful teller of tales. The theory of story-telling technic is not difficult, and may be gained from any of several good books easily obtained. Once this is understood, the second great essential is persistent practice. The sources from which to draw missionary stories are extensive, and there is a vast fund of incidents, illustrations and references to be used less formally, just as occasion may arise. Hymn, scripture, ritual, all may be made richer and more meaningful by the use of

[3] For fuller discussion of missionary story telling see next chapter.

such missionary material in the hands of the alert and far-seeing teller of tales.

The Story Teller's Base of Supplies. Everyone who aspires to be a good story teller is urged to keep a full and careful list of stories. This may be in notebook form, or it may be a card file, which makes indexing for reference an easy matter. See to it that cross-indexing is also employed, especially as the file grows large. It is a good practice to date each story or illustration to show when and where it was used, as this will prevent too frequent repetition of any one story. "Mother," cried a long-suffering junior, "why does that man always give us the same story?" Mother reproved her son for his criticism, and when he had gone she apologized to the visitor: "I cannot altogether blame my boy; the secretary has told the same story at least three times a year in our church for the past three years."

What to Teach the Junior. Child life has been suggested as a natural beginning in teaching missions to juniors. Out of a knowledge of the lives of boys and girls in other lands will grow a knowledge of their needs and a desire to fill them. In addition, the junior child, with his increasing liking for organization, is at the age when some instruction as to organization and administration may begin for him. He desires "clubs"; he likes to be on "committees"; how things work interests him more and more. If he is to become an intelligent and consistent giver, now is the time to start him in the

way of knowing to what he should give, where his money goes and what it does. To plan to teach children, as people have been known to plan, "what our great big wonderful boards do" is absurd. Take good care that the child feels himself a part of the great enterprise doing a vital and interesting work. There comes a time, perhaps about the end of the junior period, when the *how* becomes of interest, and then the administrative machinery of missions may have some place in the junior curriculum, but in general the approach should be much simpler, and on the plane of his understanding.

Practical Lessons in Administration. To touch our missionary activities with sentiment is both permissible and desirable. To tinge them with sentimentality is weakening and unworthy. Are we always guiltless of selfishness and do we think only of the highest good of the recipient when we carry forward our work? It is to be feared that the desire for self-satisfaction on the part of the giver sometimes hampers the receiver. Juniors are not too young to get some very practical demonstrations of such difficulties and to learn how to avoid them.

Last winter a club leader went with the junior girls to a hospital laden with gifts that they had made. "Do you wish to see the children get them?" asked the hospital superintendent. Eager faces made answer, but the leader hesitated a little. "Why did you ask that question?" she said. "Most donors like the pleasure of seeing the children enjoy their

gifts," replied the superintendent, "and that means that the children in the contagious ward never have extra gifts, since we, of course, cannot admit visitors there." Swift understanding on the part of the girls was shown as they exchanged long looks, and with one accord they laid their daintily wrapped packages in the hands of the superintendent. "Take them to your contagious children with our love," they said; and one problem of administration, a small one, perhaps, but very real, and within the plane of the junior's understanding, had been met. If every opportunity for that much needed teaching along this line were as promptly and intelligently met, we should soon develop a generation of practical and considerate givers.

Satisfaction and Learning. A second principle of curriculum selection is connected with what is sometimes called the law of effect in learning. Under this law any learning reaction is strengthened when it is accompanied or followed by satisfaction; it is weakened if annoyance results. It goes without saying that the law holds as surely in missionary education as in any other field, but the principle is one often overlooked by the teacher of missions. Eagerness to reach the missions-goal rather than the child-goal is partly responsible; in the second place, observations of results at this point are not easy, and one may remain unconscious of the inner attitude of pupils. There can be little doubt, however, that the child who experiences joy or satis-

faction as a result of his learning is readier in his subsequent reactions to the missionary stimulus.

It is probably not necessary to add that the word "satisfaction" is used in the technical sense here, and most decidedly does not mean a reward in the commonly accepted usage. It would be fatal to the growth of the religious spirit if tangible rewards were to follow all the efforts of children. But effort should be made to ensure that satisfaction of some sort does accompany the learning process. Since the acquisition of religious or missionary knowledge is rarely an isolated part of life experience, it is difficult to illustrate a "satisfaction" that follows the gaining of knowledge alone, but typical satisfactions following unified learning experiences in missions are sufficiently common.

"How their eyes did shine!" reported a junior sent by his mates with the gifts of toys to a day nursery. Fifty pairs of eyes shone back at him and a glow of satisfaction filled fifty young hearts.

"Your box was well planned to help a missionary in China, and your gifts will make our work easier," wrote a worker on the field to a junior president, and ten happy little girls turned with a new interest to their club work, and later hunted out with a fresh delight every fact they could find concerning the missionary's field.

In the midst of her play with the new Christmas toys, Helen looked up to say thoughtfully, but with a sense of satisfaction over another's pleasure, "I

guess the children in the mission school are having fun with their new toys, too!"

Association of Knowledge. A third principle of selection may be followed with profit, that of choosing such material for learning as may be tied up with other known facts. "Why won't they tell us about something in this century?" almost tearfully pleads the pupil. The junior has so many crowning experiences that he is often like a man lost in a jungle; to come upon a fact in church school or mission band which he may relate to his public school work or his everyday life does not lessen the value of the fact to him; rather it enhances it, makes for depth of understanding, and assures permanency of retention. Unquestionably the scanty returns of some of our missionary teaching proceed from the fact that it has been too exclusively missionary; it has been put into a compartment of thinking by itself, and has not been sufficiently related to life. Missionary teaching must be carried on as an integral part of living. When missionary thinking and acting become as natural as life itself, they will permeate work and play, study and fun, service and giving, facts learned from books at school as well as from precepts taught in the church; and every reaction will be directed by standards set up in individual lives according to Christian thinking. Missionary behavior will not be reserved for times and occasions; it will be the normal response of the "average" Christian to everyday situations as they

arise; it will be integrated with all of life, because it was learned as a part of life, and is associated with so many fibers of living that any separation is impossible.

Changed Attitudes and Actions. Increasingly the modern educator tests the worth of his work not by what pupils have learned to think or to feel, but by what they become. Changed or confirmed conduct, controlled conduct, is the final test, in so far as this shows, as in the last analysis it must show, the attitudes and standards of the learner. This conduct aim forms an outstanding criterion for curriculum selection. How will the selected body of facts function in the life of the child? How will they enable him to change undesirable habits to desirable ones? How will they help to confirm right attitudes he may already possess? How will they assist him in controlling his conduct so that he acquires the ability to live skilfully? For the child who learns of his Father's world and its needs, the child whose sympathy, love or loyalty has been stirred, must work out his new impulses in actual sharing and friendliness; he must react in deeds; he must show himself a brother and a helper, else it were better for him that the impulse had never come.

Once again, let emphasis be laid on the need for ascertaining that the conduct expected is on the plane of the child's powers and within reach of his understanding. The junior is swift in his detection of artificiality. What he does must have meaning

and reality to him. Let him once feel that what he is learning is also helping him to realize himself, that it is able to lead him toward new and enjoyable things, and he will throw himself into the learning with eagerness; with the result that his actions will spring from intelligent conviction and express a growing character within.

Suggested Further Reading

BOWER, WILLIAM CLAYTON. *The Curriculum of Religious Education,* chapter VIII. Charles Scribner's Sons, New York. 1925. $2.25.

KIRKPATRICK, EDWIN A. *Fundamentals of Child Study.* The Macmillan Co., New York. 1917. $1.90.

NORSWORTHY, N., and WHITLEY, M. T. *Psychology of Childhood.* The Macmillan Co., New York. $1.80.

IV

HOW TO USE STORIES

The Charm of Stories. All the world loves a story, but for the child the story has a special glamor. That the oft-repeated demand of early childhood—"Tell me a story! Tell me another story!"—is less frequent in junior years does not mean that liking for stories has diminished; it merely indicates that the junior's newly acquired ability to read enables him to satisfy by his own efforts some portion of his craving for stories.

Value of Stories. The much quoted phrase, "Let me tell the tales and I care not who writes the text-books," points to the educational value that has been placed on the telling of stories. Tests have again and again proved that the part of the teaching which is first recalled, longest retained and most surely acted upon, is the part that was conveyed through the telling of a story. The teacher who numbers among his qualifications the ability to tell a tale skilfully is likely to have many of the essential qualifications of a good teacher; but it may be questioned whether the teacher who lacks this ability can possibly possess sufficient skill in other lines to make up for the deficiency.

Laws of Story Telling. When we recall that the same child who attends the secular school goes also to the Sunday school or the missionary class, and

that his mind operates under precisely the same laws in all these situations, no argument is needed as to the value of skill in story telling to the teaching of missions. Few indeed would dream of questioning this; the difficulty arises from another point, and is most often concerned with the technic of story telling and its acquisition.

Helps. In recent years many excellent texts on stories and how to tell them have been prepared for the beginner as well as for the more experienced artist, and a diligent study of the best of these, with more diligent and persistent practice, cannot fail to produce a great improvement in the thinking and practice of many teachers. Among the books recommended particularly, the following must be included:

Cather .....Educating by Story Telling
Shedlock .....The Art of the Story Teller
St. John .....Stories and Story Telling
Bryant .....How to Tell Stories to Children
Hervey .....Picture Work
Wyche .....The Story Hour

Most of these texts have been prepared for story telling in general, and do not apply particularly to the telling of missionary tales. The underlying principles, however, are the same, no matter what may be the subject matter contained in the story. Yet these principles are so frequently ignored or forgotten in the telling of missionary stories that it

may be well, even at the risk of repetition, to emphasize again certain outstanding laws concerning story telling.

What Is a Story? In the first place, what is a story? The answer is sometimes given in terms of (1) beginning; (2) succession of events; (3) climax; (4) ending. In a certain sense such an analysis is correct, but it should be noted that mere succession of events does not provide a true story element. The events must show a problem which can be solved in two or more ways; there is a struggle with two or more outcomes possible; choice is involved, and as one event leads on to another the problem is solved, the struggle is won. The problem-struggle part of the story is sometimes called the plot, and it is at this point that the teller of missionary stories most often falls down. The body of the story, the "succession of events," becomes a long succession of facts, it may be, in the life of a missionary, all important enough as historical or biographical data but not having place in a story.

A Good Model. Study carefully a missionary tale prepared by an expert. Take the charming tale by Anita B. Ferris, "The Gift," published in *Everyland* for March, 1918.

Note how naturally and logically one event leads to the next; note the growing struggle in the soul of the little African maid, and the clever approach to the climax. There is here no wearisome relation of facts, mere dry facts; you are at once drawn into

keenest sympathy with the little girl; you sense the fight she is making with self, and your interest grows steadily. Then comes the climax; the struggle is over. You know what happened. But you are not quite content even yet, and so there comes the ending, brief, smooth, rounding off the story, and leaving you with a sense of completion and satisfaction.

Analyzing the Missionary Tale. Every missionary story should be analyzed and its four parts sharply defined. Each is of great importance, the beginning and the ending as well as the plot and the climax. It is well to experiment long and patiently with the beginning. One has too frequent need to sympathize with the child who begged for stories that "begin in the middle," for a common fault of the tyro is to go too far back for his beginning. For the finest examples of stories well begun, study some of the Bible tales, and model your missionary stories after them.

Opening Sentences. Often the most important sentence in the whole story is the first one. It must command attention, enlist interest, make the listeners eager to hear what is to follow. " 'I've learned them, every one, mother!' said Timothy joyfully," began a story teller recently, and every junior straightened in his chair. Who was Timothy and what had he learned? Even adults listened with a new interest as the tale unfolded something of the home life of a Jewish lad under the careful tutelage

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of a godly mother and grandmother, by whom he was taught to repeat the law and the prophets. Timothy thus became more of a real lad and less a shadowy personage to whom the great Paul wrote two of his letters.

Building the Story. Not long ago two young women were discussing a serial in a popular magazine. "Why," asked one of them, "was that particular incident introduced? It must have some bearing on the plot; what is it?" In other words, she was sure no extraneous details would be introduced. Surely the teller of missionary tales will watch the construction of the story as carefully as a novelist who writes for entertainment of the moment. Minor events that do not help to an understanding of the situation or to the solution of the problem will be ruthlessly removed, no matter how entertaining each may be in itself. There is but one fault as serious as the inclusion of a useless detail or event, and that is the exclusion of a needed detail or statement. Who has not experienced, at some time or other, the exasperation of listening to a story teller who at a critical point has had to say, "Oh, I forgot to tell you that . . ." and then has gone back to include some detail that should have been given long before?

The Climax and Ending. The climax is the high point of the story, the culmination toward which all the events have led. It ought generally to be brief; it is in its very nature intense if it can be

called a climax. It brings suspense to an end. The more unexpected the climax is, the keener will be the interest, as a general rule. At the same time care must be used to make the climax reasonable and logical if hearers are to be left satisfied. Then the ending should follow, and it must never be in the nature of an anti-climax. The ending is usually very brief, but affords a gradual transition from the suspense which the climax gave. It ought not to be necessary to remind any teacher that the ending must never be in the form of moralizing.

Why Tell Stories? A factor which accompanies the construction of a story is the determination of its objective. It is probably quite correct to say that no story can be well told if the reason for its telling is not clear in the mind of the teller. Since our immediate problem in this manual deals with juniors and their missionary training, we may disregard other ages and stories not missionary, and think only of possible ends to be gained with juniors through missionary tales.

The Knowledge End. The very fact that knowledge acquired through stories is likely to be most easily gained and longest remembered, would suggest the wisdom of the extensive use of stories in missionary teaching. Yet it will not be forgotten that knowledge is not sought for its own sake but for the changes it will make in life. Constantly the teacher is asking herself, "How will my pupils be different because they have acquired this knowledge

or this set of facts?" It is not knowledge alone and of itself that satisfies; it is fruitful knowledge. It is reasonably easy to build missionary stories of thrilling interest and undoubted veracity by portraying the unlikenesses of other people. The outcome of such teaching is often far removed from a reaction which is missionary; instead of producing a sense of kinship and brotherhood, it builds a barrier between our boys and girls and those of other lands. Missionary stories must contain enough of the novel to enlist and hold interest. They must be true to life as far as atmosphere, background and facts are concerned. The experiences they set forth must be nearly enough on the plane of the hearers' experiences to make ready comprehension a certainty; and the utmost care must be taken to give only that knowledge which results in right attitudes of thinking and out of which right reactions shall grow.

The Attitude End. Quite frequently the primary aim of a story is to develop or confirm in the hearers some desirable attitude. The analysis and preparation of the story are not different, but the objective changes the emphasis somewhat, and the story is shaped to produce an impression, to set up a trend of thinking, or to establish an ideal.

The Action End. The primary end in other missionary stories is to give a dynamic for action, to set in motion the doing of definite deeds; and again the same principles are operative, with an emphasis

on doing rather than thinking. But it must not be forgotten that any absolute separation of knowledge, attitude, and action ends must always be more or less arbitrary, and made only for the sake of convenience and clearness in analysis. In few stories will any of the three chief ends be wanting, though one may stand out more prominently than the others in a given story.

Learning the Story. Having analyzed the story and having determined the specific reason for which it shall be told, the teller must next learn the story. No matter how well one may read, there is always a greater advantage in the told story. It possesses a reality, a vitality, a force that no one can put into its reading. In order to tell a story with confidence and in a manner that carries conviction, the teller must have it well committed to memory. This most decidedly does not mean that the actual words of the tale shall be learned. To do this would be to rob the telling of all spontaneity and naturalness; the relation would not be the telling of a tale but the recitation of words. Even when done as well as possible, the process can always be detected. It carries also a grave danger; the story teller who relies on verbal memory is hopelessly lost if a word or a phrase is forgotten.

The teller of tales instead of memorizing must be familiar with every detail of the story. He must enter completely into the situation and understand the characters and the problems; he must know the

background of thinking and living out of which the story grew. In a word, he must live the story; he must himself so visualize its scenes that his hearers likewise live and see the situations which the story unfolds.

When the story teller has thus entered into the story, sensed its spirit and caught its inner meaning, the next step is practice in the telling, and then more practise, and, finally, yet more practise. It is a good plan to take details and expand them as much as possible. Again it is a good plan to condense to the smallest possible compass. Such expansion and compression gives one a sense of mastery and confidence that is well worth the time taken to acquire it.

Telling the story mentally or in imagination and telling it aloud to one's self are both valuable practices, though nothing takes the place of telling it to persons of the same interests as those who will compose the final audience. The frank and friendly criticism of those on whom the story is "tried out" will generally be of no small worth to the earnest person who desires to become an expert.

Mannerisms in Story Telling. Nowhere does the rule, "Be what you would have your pupils become" hold more surely than in story telling. A group of juniors listening to a story reminds one of a musical instrument from which may be drawn responses according to the skill of the performer. The expert sweeps the strings, and rare harmonies come forth;

the unskilled musician may bring out tones less full and rich; the tyro may be able to produce little more than harsh discord. The story teller who is poised, quiet, controlled, sure of himself, brings similar responses from his listeners. Restlessness on his part creates restlessness in the audience. A voice that is harsh or too loud often creates noise and disorder where a lower and more pleasing tone would result in quiet and attention. The use of trite phrases is wearisome. Lack of interest on the part of the teller of stories never creates interest on the part of pupils. Tricks of gesture and posture need to be watched lest they rob an otherwise worthy presentation of some of its value.

Proper Atmosphere for Story Telling. Although the story is the main point to receive consideration, much can be done toward making it effective by creating the proper atmosphere for its telling. The commonplace matters of good ventilation, proper warmth and comfortable seats, are too often taken for granted and overlooked, and more than one good story has missed its mark thereby. The preparation of the pupils is likewise worthy of consideration. The study of curios, pictures, or models, the reading of a letter from some missionary, the discussion as to the use of funds or the direction a service should take, any or all of these may be used to arouse an interest or make known a problem whose satisfaction or solution the story itself may suggest.

Choosing Missionary Stories to Tell. Telling missionary stories is one method of missionary instruction, one way of educating boys and girls so that their missionary reactions shall be habitual and integral with life. It follows that the same laws must be observed in selecting stories as are observed in selecting any curriculum material, since the pupil learns in this field of thinking and living under precisely the same laws which operate in other fields. To recall junior characteristics points the way to right choice of missionary stories.

The junior's demand for activity will indicate that stories to command his interest must be full of life and action. No more at this point than at others in life does the junior care for the mere dreamer; it is the achiever to whom his admiration is given. Long wordy descriptions and philosophizing have no place in his story. Adventure and excitement, heroism and daring, must be present in abundance, for the boy and girl of this age demand these eagerly. The teacher of missions finds no hardship in meeting this demand, for the annals of missions are full of adventure and activity exactly suited to the junior interests. It needs only to be searched out and put into story form to become the finest of teaching material.

Another insistent demand of the junior is that his stories be "true." This is variously interpreted. Some educators see in it the dawn of the historical sense; others believe that it comes from the literal-

ness of the junior. May there not be another reason? The junior is experimenting with his world; it is still very new to him, and he is reaching out for all it can offer. Through his keen imagination he has made his story friends into actual living people. To be told that they do not exist, have never existed, outside of the story teller's imagination, brings an actual shock, not wholly different in quality than would come from a slaying of the friends before his eyes. Having had one or two such experiences, the junior becomes wary; he will listen sometimes to stories that he knows beforehand are not true, but will try to guard against being deceived. He will, for example, accept folk lore or even fairy tales if they are told as folk lore or fairy tales and not as true stories, but it hurts too much, once he has accepted Jo and Meg, Laurie and Demi and a dozen others to friendship and has lived their lives with them, to find they are "not real persons at all."

True Stories. The teller of missionary tales finds it easy to satisfy this need of the junior child, and in the lives of missionaries the world over finds not only the ideals of heroism and adventure that the junior loves, but finds them as facts, true tales of achievement and noble living. It is possible not merely to meet the junior's interests but to meet them on the highest plane which he has reached; more, it is possible to meet them so that they are capable of expansion and development.

"*The Acts of the Apostles of the Twentieth*

Century." Frequently the church school teacher consciously or unconsciously leaves in the minds of the pupils the idea that all of the great missionary achievements were won in some more or less distant past, and that the building of the Christian church was completed when the writer of the Book of Acts laid down his pen. This is a point to be guarded against; here vital teaching may be given through a skilful emphasis on the participation which all missionaries, at home, abroad, in class, church and community, may have today in the building of God's great commonwealth on earth. To tell the story of a Walter Reed, of a Jacob Riis, of Wilfred Grenfell, is to give the junior a new, practical and stirring idea of missions and of missionary living that has meaning now and for the future, not merely for a dead past in which he has little interest. Such stories make a valuable contribution in that they show peace to have adventures no less thrilling than those of war. Ideals of constructive service should spring from them and glow with a far nobler light than ever shone on man's destructive activities. From them should come the incentive that sends boys and girls out into the world with eagerness to take up their share of the task of building with God a Christian democracy.

Suggested Further Reading

BRYANT, SARA CONE. *How To Tell Stories to Children.* Houghton Mifflin Co., Boston. 1924. $2. School edition, $1.50.

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V

THE PLAY ELEMENT

New Emphasis on Play. An educational scheme that set at its very center the acquisition of knowledge quite naturally gave small consideration to play. For a long period play was indeed recognized as a characteristic of childhood, and as such it was regarded with a measure of tolerance, an activity that should not be entirely repressed, but one that must be laid aside as soon as constantly increasing physical and mental powers enabled the child to assume responsibilities and enter upon serious activities more fitting to his age.

As child study became more scientific, and as child psychology was better understood, new ideas of play took root. When experience came to be regarded as a valuable factor of education, it was inevitable that new views as to play must arise, since the child came into many of his most natural and vital experiences through play. What experiences he so gained and what they meant to him had much significance for the teacher. Study of play—its value, its psychology, and how to direct it so as to get the greatest help from it—began in earnest. As a result, books dealing with play from every conceivable angle have been written. Playgrounds, play centers, play schools, have appeared. In the school the play program is scarcely second in importance to

the study program; the play equipment is almost as essential as the scientific equipment. Play is looked upon as a valuable factor in the educational scheme, necessary alike to physical and mental health, and to a normal character growth.

Play in Religious and Missionary Education. This very radical change in the thinking and policy of school leaders merits the thoughtful consideration of religious educators. There are still too many teachers who fail to see that play has any value in religious training and education. Two reasons lie at the back of such thinking: there is a failure to grasp the significance of a curriculum of experience; and there is a very old habit of thinking of life as made up of parts, each one more or less complete in itself, independent of the rest, forming an aggregate and not a unity. To one who holds this view, play may easily seem to be nothing but a trivial activity; religion may constitute the serious and so-called spiritual side of life; going to school will be a necessary preparation for earning one's living, and so on.

But life is not lived in compartments; education, play, work, religion, are not shut off one from the others. The child is an active, growing, normal creature for seven days of the week. He does not appear at Sunday school with a personality different from the one which he shows in public school. There is one set of laws under which he develops as he lives his ordinary daily life, and no one has

yet discovered a second set that operates when any page of the calendar is turned. The child is constantly called upon to make reactions to every changing situation. His problems arise on a child plane, but they are none the less serious and important problems to him, and call for practical solutions, in and out of both day and Sunday school. Every problem and its solution brings its quota of experience, adds to his information, results in the forming of a new or the fixing of an old attitude, and calls for a reaction which must be made if the child is to grow religiously.

Natural Missionary Teaching Through Play. Even the casual observer of children is aware of the multiplicity of natural child situations that arise in play, and no argument is needed to prove that the most fundamental Christian teachings may come from such experiences. Fairness, truthfulness, team-work, consideration, prompt obedience, good sportsmanship, are constantly demanded. Such a list of qualities may sound unconventional if one is looking at them in the light of Christian virtues, but can a Christian life that lacks them be visioned? Grant, if you wish, that boys and girls will practise these reactions at first mostly for the sake of good play, does that mean that these very desirable ways of behavior become any the less ingrained in character, a part of the very fiber of the child?

Last winter certain junior boys and girls studied with much interest the Latin-speaking Americans,

and grew quite familiar in theory with their friends in southern lands. The practical teacher wished to see the ideas of the class worked out, and suggested that the members make the acquaintance of some of the people whom they had been studying. Not a single pupil in the group knew a Mexican child, though there are many in the city. It was found quite possible to extend an invitation to the members of a junior Mexican club to be guests of the "First Church" children at a picnic in a mountain park not far off. The young hosts arranged the menu, a schedule of games, autos for transportation, hours of departure and return, and every detail. Several adults were asked to go as helpers and advisors. A fine lunch, games in which everyone had a part, and a "hike" did much to establish the new relationship. "We went out," reported an adult later, "as 'Mexicans' and 'First Church' children; we came back just boys and girls together." It would be absurd to claim that this one experience of play and mutual consideration had made a profound change, but it has begun an understanding that may well deepen into a friendlier attitude. The barriers between "Mexican" and "American" have weakened a little, and the children of the two groups are just a bit closer than they were.

Make Haste Slowly. Leaders sometimes err in expecting missionary attitudes to make very rapid growth from such contacts, and do not sufficiently take into account background and home training.

Pupils must have time to make new adjustments and incorporate new ideals into life. Nowhere does one need to remember with greater care the warning: "School. Go Slow." Educational processes are slow; if they are to be permanent they must share in the nature of evolution, not revolution.

A California "junior church" was building a "House of Friendship," and readily received into it the juniors of a Negro church not far away, with whom visits were exchanged. It was far more difficult to establish cordial relations with the Chinese and Japanese children, and there was a still greater degree of hesitancy over the Mexican group. Said one boy very frankly, "I do not mind playing with the rest, but I do not like to hold the hands of a Mexican in games." A wise teacher made no attempt to force the issue, but left the decision to the child, knowing his own ideal is yet beyond his reach, and waiting while he becomes better able to attain to it.

Racial Misunderstanding Corrected Through Play Contacts. Racial prejudice growing out of mistaken notions on the part of children are often discovered through the contacts that come from play. A junior boys' team went to the plunge from the gymnasium, and Skippy, a fine clean Negro lad of eleven, was refused admittance to the plunge. The boys, on their return to the church house, talked over the affair with the leader. Seeing a chance to teach racial tolerance and understanding, he replied

to the boys by asking each to say if the prohibition laid on Skippy was fair, and why. A Japanese lad at first stoutly declared that it was quite fair. When pressed for his reason, it developed that he honestly thought the black would come off and make the water unfit for the use of others. When this "blind spot" was cleared up and he learned that only a year before a similar prohibition had kept the Japanese from using the plunge, the matter assumed a different light. By the time the discussion came to an end, Shimmo and the rest of the team had begun the foundation for a better racial understanding and tolerance.

Games of Other Lands. Playing the games of other lands is one fine way of fostering respect for boys and girls who live in foreign countries. Lads who play the vigorous game of Chinese origin, "man wheel," have a new respect for boys who invent a play calling for so much strength. Girls who play "frog in the well," or Japanese tag, enter somewhat into the spirit of the children who delight in these pretty pastimes, and so are better able to understand them.[1]

Demonstrations. A form of activity slightly more formal than the playing of games, and yet one which has much of the play spirit, is demonstrations of the customs of other lands. How other children say good morning or good night, how and what they

[1] For many such games, see Katherine Stanley Hall's *Children at Play in Many Lands.*

eat, what toys they have, how they go to school and what they study, are but a few of the many interesting topics of research to be given to children. Reports may be returned in the form of "acting it out," in costume or not, for the pleasure and interest of the class, club or department.

Missionary Plays. If the demonstration is carried a little further, it often becomes a simple play, and may be written and staged by the children themselves. Many times this will be an almost spontaneous activity, and the play will be prepared with no thought of an audience, but just because it was the natural thing to do. Such a production will of course lack the finish that would be apparent in one prepared under adult supervision, but one who has seen the growth of pupils under the opportunity to work out their ideas, with a certain control and guidance but without the imposition of too much restriction and authority, will not question the advantage of letting pupils have much of direction in their own hands. The following report of such a project is taken directly from the notebook of a young field worker now in training; it was prepared in diary form, and entries were made from week to week:

"Charles asked today if he might inspect the stage to see if it is possible to work out a play he has in mind. Nothing has been said about a play before this, and the idea is entirely his own. He returned from the study of the stage in the assembly room satisfied

that he can do what he has planned, and says the play will be ready next week. He gave us a brief outline of it, and all the children are enthusiastic about it; each one wishes to have a part in it."

Second entry.—"Charles came early today with the play all written and he had immediate permission to read it. The children were so eager that they could not wait for questions and criticisms, but continually broke into the reading with their comments. Charles resented this, and one of the pupils exclaimed, 'Now you know how Mrs. M. (the superintendent of the department) feels when you talk while she is trying to talk.' Charles looked startled and said slowly, after a pause, 'Yes, I guess I do.' The main fault the pupils found with the play was that all the group did not have speaking parts. Charles insisted at first that only those with good voices ought to have parts, but he was overruled, and decided to remodel his play."

Third entry.—"Typewritten copies have been made for the chief actors. The play was read over two or three times, and plans were perfected for practise on Saturday."

Fourth entry.—"The play was given today. The presentation was somewhat spoiled by the noise from another department as they passed to their rooms. This was something for which we were not to blame, and something which could not be helped. While our group was disappointed, they took the trouble in good spirit, went through their parts in spite of the disturbance, and did their very best. It was far from a perfect performance, but they blamed no one for the failure, and they have gained much from the effort. They prepared the play out of the experience connected with their recent gifts to the Near East Relief, and it has done much to deepen their sympathy and help them

to enter into the life of the children of whom they have been talking for a number of weeks."

A Junior Play. The play, exactly as it was written by the eleven-year-old author, with no corrections in grammar or spelling, is here given:

A JUNIOR PRODUCTION

THE ORPHANS

Presented by the Junior Department
Directed by Miss Bessie Rogers
Written by Charles Beardsley
Lights and Setting by Donald and Everett Ferris
Costumes by the Cast

THE CHARACTERS

Mary Burgess	Barbara Lynn
Carl Burgess (her brother)	Charles Beardsley
John	Walter Fernholtz
Jean	Marion Crumbley
Ned	Edward Ricker
First Child	Frances Kildeau
Second Child	Clara Weeks
Miss Smith (the teacher)	Miss Bessie Rogers

ACT I

Scene I

Mary is sitting in a rocker sewing something.

Mary: This candlelight is so bad I can't sew much longer. [*She goes to the dresser and gets a book to read.*] I hope Carl isn't seen by the Orphange man, he would catch him and make him tell where our hiding-place is. I wish he would hurry. I . . . [Carl *bursts into the room.*]

CARL: Whew! Mary, the Orphange man almost got me! I just got into the hall in time! I brought John and Ned with me this time. Look, fellows, this is what Mary has been making for me to sell. [*They examine handkerchief, etc.*] Since mother and dad died last winter we've been supporting ourselves.

JOHN: These are swell handkerchiefs, aren't they, Ned?

NED: Yes. My sis' can't make them that good, even.

JOHN: Ned and I had better be going, for we've a lot of extras to sell down on the corner, so good-by.

MARY AND CARL: [*together*] Good-by!

SCENE II

That nite in the same room

Carl and Mary are each eating a crust of bread. Someone knocks, Carl gets up and opens the door.

CARL: Oh! hello, Jean! Come in! [JEAN *comes in and sits down in a chair.*]

JEAN: I brought some cakes and apples for you. [*She gives them to* MARY.]

MARY: Oh! thanks ever so much, we were in hopes we would have some for Sunday.

JEAN: Say, listen, did you ever hear of a Sunday school, did you? [CARL *and* MARY *both shake their heads.*] Well! I'll tell you, then. It's a place where children go to learn about God and learn to be Christians.

MARY: May we go with you when you go again?

JEAN: Yes, to be sure, but you'll have to come to my house tomorrow morning at nine o'clock! Good-by! [*She waves as she goes off stage.*]

MARY: [*to* CARL] Carl, I think it's time to go to sleep.

CARL: Yes, I agree with you, Mary.

Curtain

ACT II

SCENE I

Scene in a meeting house, a teacher's desk stands in one corner. Before curtain rises children are singing doxology. Chairs, about four.

TEACHER: Children, today I've planned to have our Christmas party (JEAN, CARL *and* MARY *enter*) next Saturday afternoon at two o'clock at the rich children's house; be sure and come; that's all for today, so you go now.

Children leave and only JEAN, CARL *and* MARY *stay.*

JEAN: Miss Smith, look who *I* brought to Sunday school!

TEACHER: Oh, that is fine! Where do you live, children?

MARY: We haven't much of a home since our parents died.

TEACHER: Well, if you come to our Christmas party maybe we can find you a home.

MARY: Will you really?

TEACHER: Yes, but be sure and come! don't forget!

Curtain

ACT III

Scene I

In a pretty room with a picture or two and a few Christmas decorations, four or five children sitting in chairs and talking.

First Child: Someone is knocking, I'll answer the door! [*She opens it and in comes* Mary, Jean, Carl *and* Teacher.]

Teacher: Jean and I invited these two orphans to our Christmas party. We thought you would all like them to come.

Mary: [*turning to teacher*] But Miss Smith, where are our new parents?

Teacher: First I will tell you about them, or it, for these parents are a church society which sends you to school and sends enough money to take care of you till you are old enough to take care of yourselfs.

Carl: But where will we live?

Teacher: You will live in a boarding school for boys and girls!

First Child: Believe me, I'll always think when I give my offering in Sunday school of the children that the money saves and gives them homes.

Second Child: We'll hope you come to our Sunday school.

Carl: And we'll try to help other poor children also.

Curtain

THE END

When Charles was talking of his "production" after the play was over he said, "It isn't much of a play, but I shall do better next time." What it has meant for the youthful author is best indicated by the attitudes of former teachers who remember him as a "problem child" and who marvel at the change a directed outlet for his energy has produced.

On another occasion the same group produced a play but followed a different procedure. Asked what they wished to do as a Christmas celebration the answer was decidedly, "Give a play." The Christmas story was voted down as this has been done for a number of years. "A modern play" was desired. Then the leader suggested that the Christmas story is still true and that people are still following the star to find Jesus. The class suggested that the Christmas story might be played in a modern way, and this met with swift approval. Each child decided what part he was to take; each prepared his or her own costume, and thought out the words to be spoken. The play was practised several times, but no parts were ever written, and the story as finally presented was different in form from any of the rehearsals. The children decided to call it "The Wise Men of Today." Several days after the play was given the leader wrote it from memory as follows:

THE WISE MEN OF TODAY

Characters: American Girl, Immigrant Girl, Joseph, Mary. A child from each of the following countries: China, Japan, India, Spain, Holland, Mexico; an American Indian.

Curtain rises to show Immigrant Girl speaking to American Girl.

IMMIGRANT GIRL: I have no one to care for me. I have no father or mother. My aunt does not love me. There is no one that loves me.

AMERICAN GIRL: Oh, yes, there is! I know Someone who cares for you. If you go to him he will help you. Listen, I will tell you about him.

Curtain falls on the two girls, and the children back of the stage sing "O little Town of Bethlehem!" Curtain rises. Joseph and Mary in the foreground. Soft colored lights. Immigrant and American girls still on the stage. As the singing ceases the American girl repeats the Christmas story from Matthew.

IMMIGRANT GIRL: But that story happened long ago. People cannot follow the star and come to this Jesus today. He is not there to welcome them.

AMERICAN GIRL: Yes, the story is as true today as it was then. I see even now people coming from all over the world to bring their gifts and follow him.

Enter Spanish girl in costume. She gives a short Spanish dance; tells where her home is, and of the way they keep Christmas in her country.

Then she presents at the manger her basket of oranges and steps to the back of the stage. One by one the other children enter, say or do something representative of their own country, and present gifts—silk, tea, flowers, etc.

IMMIGRANT GIRL: But I have nothing to bring him.

AMERICAN GIRL: You can bring all he asks of you. Jesus wishes our love and service. We can all bring that.

IMMIGRANT GIRL: I would like to know more about this Jesus.

AMERICAN GIRL: I will give you this book, the Bible, which tells many wonderful things about him.

All the children sing softly: "We've a Story to Tell to the Nations."

Does it Pay? The audience listened to the presentation of the Christmas story in this very simple way with rapt attention and interest, and unmistakably caught its spirit; the message was more effective for its very simplicity. As for the participants, their gain was out of all proportion to the elaborateness of the performance. On them rested not only the responsibility for costuming, lighting and such details; they felt the necessity of telling the Christmas story so truly that none might lose its power and beauty. In searching for facts to embody in the presentation of the various nations, they gained no little information, and a wholesome respect for other peoples. The gifts brought to the manger were afterwards distributed to the needy,

and the joy of sharing became part of the experience. Not the least valuable feature of the project grew out of the free discussion at the class session following the presentation, when the pupils noted points that might have been bettered. They realized, for example, that there had been no representation of the Negro race, and they determined that this should not happen a second time. The interest engendered by the work continued to find actual expression for weeks. So that Christmas ceased to be, as it is in many churches, the only time when there is interest in and care for the people not met in the contacts of everyday life. Moreover, this more continuous interest will find reflection in the next Christmas program. It must be remembered that the results of such teaching are not to be measured by a yardstick, but there is little doubt that this was one of the most fruitful pieces of work of the year.

A House of Friendship. Working with a larger and somewhat more experienced group of juniors, Miss Nellie Holnback carried a similar missionary and Christmas project to a successful completion. She reports it in the February, 1925, issue of the *Southern California Journal of Religious Education* and we have quoted it in full on pages 78 to 89. This comprehensive illustration will be valuable especially to those teachers who have not quite realized that pupil-directed enterprises are possible with large groups as well as with small. The article follows:

A CHILDREN'S CHRISTMAS PAGEANT

Since October the worship themes in the junior department of the First Methodist Episcopal Sunday School, Hollywood, were centered about "Building the House of Friendship in the City of God," following in general the suggestions in Dr. Hartshorne's book, *Stories for Worship and How to Follow Them Up*.

It became apparent at the very first of this project that there were already many friends whom the department was helping in various places who should be included in this house at once; the real purpose became, then, to take in others from time to time and to learn how real friends should feel towards and treat each other. The plan evolved was to take in all whom the department would be helping, such as the orphans in the Near East on Golden Rule Sunday, and those who were "lending a helping hand" to the department, such as our good pastor, a substitute pianist, the people at the Emergency Hospital who rendered important first aid to a boy who was cut badly at school. Gradually it became evident that "friendship is very big."

As Christmas drew near it was the purpose of the adult leaders to have this House of Friendship culminate in a pageant planned and executed by the children and representative of the actual House which they had built from time to time. Early in

December a suggestion was made as to the possibilities of such a plan; the children took up the idea most enthusiastically. . . .

Following the close of public school for the holiday season a group of children met to discuss and plan the pageant. Many suggestions were forthcoming; one very clever girl of ten thought there should be a great beautiful white throne on the stage and a lovely person sitting on the throne as representative of Friendship and then have poor children and many others enter and be welcomed by her. It was quite evident that this dear little girl coveted the place of honor on the great white throne. All were agreed that there should be some plan evolved where most of the friends in their House could enter and take part in the program. A leader suggested that perhaps it would not be quite right to have Friendship represented by one person or symbolized on a throne, but have it rather a lovely spirit that should permeate the whole of the pageant—a way of acting and feeling that could be participated in by everyone. The children were quick to sense the difference and were eager to plan the proceedings. A prologue, which a leader was to write, was to introduce the pageant. The title was agreed upon early in December. When asked the place of action one child said, "Anywhere," and the others liked that idea.

The department always has a tree that is decorated by the children; each child brings a few orna-

ments or a gift, and these with the tree are taken after the program to some home for less fortunate children. It was decided to use the tree, bringing of gifts, all the memory work such as the Christmas story, the songs that the department had concentrated upon during December, as definite parts of the pageant. The various parts were chosen by the children; they decided upon their names, consulted parents for suitable foreign ones, and in many instances used their own names. Laura of Scotland, for instance, said her mother was Scotch, and she had a Scotch name, so wanted to use it.

In all the choosing of parts it was decided that the securing of costumes should not be made a burden for mother at the busy holiday season. The children in many instances chose their parts because they had such costumes; some exchanged costumes, and those that were made were very simple and inexpensive. Only one was rented, a Chinese one, secured from the missionary movement in the city for fifty cents. The policeman wore a hiking suit and made his own badge and "star"; the postman made his own cap and secured a bag from a friendly postman; the fireman used his raincoat.

Some very suggestive racial questions arose that revealed to the leaders how very foreign race prejudice is to children, in most instances. The question arose as to who should take the place of a little colored boy. "Oh, I will," said Jack, a light-haired, bright lad. The next day he returned to say he

could not do so. A girl then volunteered, and came at the next rehearsal to tell us that mother wouldn't let her be a colored girl. Then a boy who had chosen another part said, "Well, I'll give up the part I have in order to take that colored boy's part." At the last rehearsal he returned with the same words, "Mother won't let me take this part." One boy, whose father is connected with the motion picture industry, said he had all the grease paint at home and would like to take the part, but he knew his mother would oppose his doing so. The leaders and children talked the situation over. "Does this mean that we shall not include the colored boys and girls in the House of Friendship?" was asked.

"Oh, no," the children responded. "Why don't we try to get a real colored boy to take the part?" they asked. And this perhaps would have been the best thing to have done in the beginning; it was now so near time for the pageant to be given that it seemed impossible to locate a colored boy to take the part. "The colored boys and girls are in our House of Friendship and we want to be their friends, but just for this one pageant we cannot get anybody to take their part"—rather pathetic conclusion to a situation that the children, left to their own judgment, would have treated differently.

A question rose among the Japanese children who are members of the department; they came to help plan the proceedings and entered into the spirit of the pageant whole-heartedly, but when they were

asked to wear their pretty Japanese costumes they said on two different occasions, "Our mothers won't let us wear our Japanese costumes." When asked why, they merely said, "We don't know." It was not until the matter had been explained three times to an older Japanese girl, just what the idea was in having the children wear their costumes, that the little children came back with smiling faces to say that they could wear their costumes. And such dear little folks as they were, dressed in their bright colored kimonos with silk flowers in their hair! The other children in the department have learned to appreciate the good behavior and willingness of the Japanese boys and girls to cooperate in any departmental endeavor; they have learned, too, that Tomiye and Michi look quite as dressed up and pretty in their native costumes as the American children do in their best dresses.

The suggestions that the children made regarding the arrangement of the simple stage settings and the way of acting out their parts were very interesting and childlike. Many of the lines were actual words of the children. When the question was asked as to the beginning of friendship in the world, one little girl spoke up quickly and said, "I think it began when the world began." Someone questioned the statement and she replied, "Well, at least it should have begun then, I think God intended that it should." This was considered a good statement

and was incorporated in the play just as Helen said it.

Several of the adults in the audience were moved to tears by the simple earnest way in which one little nine-year-old girl told the Christmas story from Luke to the group gathered about her. At every rehearsal when she told the story the children listened intently; she spoke in a way that was real to them.

Never were the children encouraged to feel that this was a "showing-off process" or that any one part was more important than another; there were no "stars." The lines were not given the same at any two rehearsals and the children knew that the thought was the important thing rather than repeating memorized words; in all the proceedings there was an effort to be friendly and kind. A greater spirit of world friendship and cooperation has arisen, and the children experienced the joy of creating something which they felt was their very own. It took one week to plan and produce the pageant. About an equal number boys and girls took part, their ages ranging from three to twelve. The pageant follows:

Christmas Eve in the House of Friendship

Time—Christmas Eve.

Place—Anywhere. Tree partly trimmed; Christmas decorations about.

Gathered around a tree partly trimmed are six or seven children busily engaged in trimming the tree. Someone suggests that they sing; they sing, as they decorate, an old carol: "Away in a Manger."

PROLOGUE

(*Spoken by a ten-year-old girl*)

It is the time of the Christmas season, a time of joy and peace and good will. It is a time of the blossoming forth of the spirit of friendship and love that should be a real force in our lives the whole year through. This spirit blossoms forth through "sharing, loving, helping and being glad," and may be realized by boys and girls, men and women everywhere. It came into the world in a new and wonderful way when Jesus was born, for he proved to be the great friend of everyone. So as the wise men from the East came with gifts to celebrate his first birthday, let us honor him nineteen centuries later, by building a House of Friendship that shall be beautiful and large because many folks are included in it.

Welcome you are, friends, to spend Christmas in the House of Friendship.

First Child: Isn't Christmas a happy time!

Second Child: Yes, there is so much that everyone can do to make it a happy time.

Third Child: We must hurry on with our decorations, our friends will be gathering soon, you know.

Enter four Japanese children with gifts and ornaments for tree.

FOURTH CHILD: Oh, here come Michi, Tomiye, Masao and Osamu.

MICHI: Yes, we have come to help make this a happy Christmas time.

Enter two boys and two girls from the David and Margaret Home.

FIFTH CHILD: Oh, here come Jack and Larry, Harriet and Grace, from the David and Margaret Home at LaVerne.

JACK: Yes, we have come to tell you how much the eighty-five boys and girls in our home appreciate the money you are giving each week for our building fund. Here is a gift of love for you all. [*Presents gift which children hang on tree.*]

Enter Chinese girl.

SIXTH CHILD: Oh, welcome, Soong, to our Christmas gathering!

SOONG: I bring you greetings and love from all the boys and girls in China.

Enter Armenian girl from Near East.

ARMENIAN GIRL: I have come, friends, from far away Bible lands to assure you that the children in those lands do feel that the boys and girls in America know the real meaning of friendship.

SEVENTH CHILD: Oh, it was fun to eat a Golden Rule dinner, especially when we knew we were lending a helping hand to you all.

Enter two poorly dressed children.

GIRL: We have seen several children from different nations entering; we felt this must be a friendly

place. Oh, how lovely everything is! But we have no gifts to bring.

First Child: You are welcome: this is a house of sharing; there is enough here for us all. All that is necessary for entering this place is that we "love one another."

Enter Anthony from India.

Second Child: Oh, see, here comes Anthony from the Girls' Boarding School in Madras, India.

Anthony: May I enter here to enjoy Christmas with you all?

Children Together: Oh, surely; this is a "big house," you know, and everyone is welcome.

Anthony: Yes.

"It is Christmas on the highway,
In the busy, teeming mart,
But the dearest, truest Christmas
Is the Christmas in the heart."

Enter girl from Russia.

Children: Who comes here?

Russian Girl: I am Katrina of Russia and I have come to spend Christmas with you all.

In the same way enter girls from Spain, France, Germany, Holland and Scotland, each being greeted by the children.

Third Child: Oh, what a lot of friends have gathered to enjoy Christmas Eve together; won't someone please tell us the Christmas story?

A CHILD: I will. [*Sits down on small chair; children sit down about her to listen to story. Child repeats Luke 2: 8-20, American Standard Version.*]

FOURTH CHILD: Let's sing about the little town of Bethlehem; that song was written, you know, by Phillips Brooks while he was in the Holy Land; it is a song for the children of the world.

Children sing: "O, Little Town of Bethlehem."

Enter a Nurse.

A CHILD: A nurse from the Emergency Hospital, a friend in need to all who are ill. [*She is welcomed by children.*]

A fireman, a policeman and a postman enter in turn, and are greeted and welcomed.

ANTHONY: You know, there is something strange and yet very beautiful about this place. What is it? It isn't the ceilings; it isn't the windows, or the doors, for they are not beautiful. What makes this such a happy gathering?

A CHILD: Oh, Anthony, don't you know? This is a house of friendship; it is a house not made with hands; it has neither ceiling nor doors, nor floors, nor windows; it is a "house of the spirit that is made by kind deeds and by loving everyone."

ANTHONY: Oh, how lovely to be included in such a house! Children of the world, this *is* a wonderfully big house.

A CHILD: Yes, indeed, it is big; for friendship *is* big, you know.

CHINESE GIRL: But when did friendship really begin?

RUSSIAN GIRL: Why, when the world began, at least it should have. I am sure God meant that it should begin then.

HOLLAND GIRL: But when did friendship really blossom forth best in the world?

POSTMAN: Why, I feel sure that it was Jesus who gave us the great example of friendship. He was a real friend to everyone. God sent him to show us what friendship meant. He was God's great gift of friendship and love to the world.

A CHILD: Oh, I see! The house of friendship, then, is really a house of God, a house of the spirit, because friendship is of God.

NURSE: This is Christmas in the House of Friendship, and as children of the world we are celebrating the birthday of One who first gave us the idea of the beautiful house of friendship; it is he who came to bring us peace and good will; this tree with all its trimmings and these gifts are only a means of calling us all to the great celebration of love and friendship.

JAPANESE BOY: Oh, what wonderful things friendship may accomplish in the world!

CHILDREN: Yes, and let us continue to make our house of friendship larger and larger from time to time.

A CHILD: But are these all the folks who are included in our house?

ANOTHER CHILD: No, no, there are our parents, our brothers, our sisters, teachers [*mentions the pastor and others by name*].

A CHILD: Oh, it includes everybody!

A CHILD *repeats* "The Road to Christmas."

The old road to Bethlehem,
Alight with a star;
The road of the shepherds
And wise men from far;
The road to the manger,
For you and for me;
The road we must follow
If Christ we would see;

The road that leads skyward
And on to the end;
The road of the children
To childhood's best Friend;
The road of the angels
Of peace and good will;
The old road to Christmas,
We travel it still.

CHILDREN: [*Joining hands and marching around tree singing*] "We've a Story to Tell to the Nations."

[END OF QUOTED REPORT]

The Projects as Life. If it should seem that a disproportionate amount of space has been given to the description of these projects, the excuse lies in the value which they are believed to have for the teacher of missions. The projects described are typical and arose so naturally from the situations in which they were carried forward that similar methods may be employed by any worker. They should not be copied, nor should any attempt be made to carry them out exactly as given, for much of the value will lie in letting the expression grow directly from the situation and from the feeling of the minute. In giving "The Orphans," the pupils were evi-

dently hampered by having to use the words they had learned, instead of being able to react to the feeling of the situation as it arose. On the other hand, Miss Holnback felt so deeply the added power that was given to both players and play in the "House of Friendship" through freedom of expression that she said she would never again willingly permit the children to be hampered by any set phrasing.

These typical activities have been given under the heading of play, but it is evident that none of the projects was a pure play activity. Service for others, worship, giving, the getting of knowledge, and many other factors entered into each; the life and activities of the group were woven into them at many points. It is probable that not a single child was conscious at any point of carrying on a "project"; presumably none was aware that an approach was being made to "missions." Each was living an eager, throbbing, interested life along natural lines; each was initiating and directing his own deeds to a considerable degree; all were moving forward together toward a chosen end. There was no sharp separation between work in the church school, service, life, study, giving, service, and play. All were parts of an experience which had unity and meaning for each child. Just by reason of this more or less complete integration, this unification of the life of the group, was the learning process sound and effective. Such integration and unification may easily become the realized aim of any teacher of missions

who will study games, play, and dramatics from the child's point of view.

Suggested Further Reading

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(See bibliography, page 174.)

VI

SUGGESTED ACTIVITIES

Need for Activity. No characteristic of the junior is more marked than his restless activity. Mind and body alike cry out for exercise, not merely because the junior is yet a child and has not learned self-control, but because activity is essential to growth. Muscles that are never used do not develop. Mind that is inert does not grow. Modern educators recognize the great need for activity and make provision for it.

We can all recall a time when the "good child" was the quiet child. If we chance upon such a one today, we are likely to study him with some anxiety to discover if he is ill or abnormal. We assuredly would scrutinize with much doubt any educational program that did not provide abundantly for pupil activity. Activity is no longer thought of as a somewhat annoying interruption, to be repressed as far as possible, to be endured when it cannot be checked; it is known to be a great force that must be guided and applied. This is no weak following of the lines of least resistance and no mere drifting with the tide; it is a sane following of natural laws, the wisdom of which has been proved again and again.

Activity in the Church School. Play, already discussed, forms one of the chief activities of child-

hood; but there are many other activities which have great educational value for children. The public school is already recognizing this and has begun to meet the demand. The church school has been much slower in changing its thinking and policy, and for a long period offered no other activity than answering questions or pasting a picture or two, more particularly during the Sunday session. Even now many churches permit only the most formal and stilted "handwork," and consider a project in which pupils live, play, work and study together, as a procedure of doubtful value. Yet the very naturalness of activity might commend its use, and surely it requires no special powers of observation to discover the quickened interest and development of pupils who are allowed it as part of the educational program. When active participation and research are not only encouraged but demanded in every line of learning outside of the church school, are pupils illogical when they conclude that the religious life is apart from the rest of life, to be carried on quite otherwise than are most of the vital concerns?

Here as at every other point in the program of religious education, the activity must be meaningful to the performer. Any "made" task will be resented; any genuine service is almost sure to be performed with joy, and often with a dignity and seriousness that is surprising.

Not long ago a director came upon a junior lad

who is so quick in his reactions that it is quite impossible for a teacher to keep him fully occupied and at the same time attend to the other pupils in the class. To ease this situation, the director sent the boy to his office to count the morning offering, telling him to use the counting machine. Some time later he entered the office to discover the lad had called a chum to assist him, and the two, having arranged the coins on a big table in rows of cents, nickels, dimes, quarters and halves, were recording them, one boy turning the lever of the machine while the second called the amount. The cashier of a great business house could not have regarded his work with more gravity and care. The director sensed that the boys felt themselves honored and trusted; he was relieved to have the duty taken from him for a time, and to know that before the close of each session an absolutely accurate report of attendance and offering would be put into his hands. When a certain crisis in the development of the two lads was passed, he sent them back to the classroom more fitted for new service when the call for this comes.

Teaching Missions Through Activity. Activity often gives a new meaning and vitality to missions, and enables the child to put himself into the work. Last winter a group of rather rough junior boys spent many evenings with their young leader in cleaning the paper from cigar boxes, sawing, painting and assembling jointed animals to serve as toys

for a whole school on one of the fields of which they had heard in the church school. That field is no longer a mere name to them and the pupils are not altogether strangers; they are friends with whom they have shared something of their own making. Another illustration of the value of working together for others is afforded by a class of girls who found new interest and a common bond by bending their efforts, through some weeks, toward supplying an open-air hospital, in which the crippled sister of one of the girls was an inmate, with sunshades to protect the eyes from glare during the daily sun baths. A class that had been listless and indifferent thus woke to new life, membership increased, and interest gradually extended from apparent and near-at-hand needs to many others farther off. Missionary spirit was fostered, and practical activity has become a matter of habit now.

Activity which has real interest for the junior is usually of a simple sort, and this is quite as it should be. The adult leader needs an earnest conviction that the worth is measured by what the activity accomplishes in the junior, rather than by what is produced for the mission cause, though this is frequently not inconsiderable. Beginnings must often be made very simply, with the major interest of the juniors involved, even if the gift produced seems trivial. Yet genuine growth will be the result of such beginnings, if one has the faith and the patience to wait for it.

Experiences in Sharing. Mrs. Allen leads a club of junior girls in a large and wealthy city church. She has a deep interest in a needy school in a different section and was eager last winter to have her pupils enter into the joy of sharing with that school. Feeling the value to the girls of self-direction and whole-hearted participation, she approached the matter slowly and with caution. One day she found the girls with a minute to spare before the meeting opened, and handed them a letter, saying it was from a friend and they might be interested in its contents. The letter contained a simple description of the girls with whom the missionary was working, and told a little of the barrenness of their lives. When the letter was ended, Helen looked down at the "jacks" in her hands, and then exclaimed:

"Do you suppose they have any jacks to play with, Mrs. Allen? Couldn't we send them some?"

Discussion as to ways and means of purchase arose at once, and the girls decided it would be "funny" to ask mother for money to buy the toys. Each girl then agreed to deny herself every week to the extent of a dime or a nickel, and thus money was saved for the jacks and balls.

"It would be ever so much nicer if each set was put in a pretty bag," was the next suggestion from one of the girls. Two club sessions were spent in making bags from ribbon, silk, or gay cretonne. The packing of the box was a happy task in which all had a share, and in a short time the letters of

thanks came back from the recipients. Christmas gifts of pin-balls filled with pins having brightly colored heads were sent early in December, and individual valentines in February kept the contact warm. A genuine interest developed through the interchange of letters, and a sense of comradeship and sharing that was most wholesome grew up.

Was this teaching missions? I am not sure that the word was used even once while the project was under way, but the spirit of the work was that which lies at the very heart of all missionary action.

On another occasion the same group came into the club room as Mrs. Allen was opening a package of vari-colored papers, trimmings purchased by the pound from the local printer.

"How pretty!" cried the girls, attracted at once by the pinks, blues, and yellows. "Can't we make something out of them?"

Suggestions and directions followed, and the result was a stack of dainty notebooks, neatly bound in covers decorated with pictures cut from magazines.

"Let's send them to the tuberculosis ward in the hospital!" suggested one girl. "The children there have lessons every day, and their teacher told my mother they *never* have enough notebooks."

And so another real need was met; girls shared understandingly, and activity resulted in growth.

"I want to find a brand new April-fool joke!" declared Martha to Mrs. Allen one day.

"I have thought of a new one," replied Mrs. Allen. "It came to me as I passed the market on my way here. Look!" and she pulled a handful of "Jumbo" walnuts from her shopping bag. A few words of explanation, and a group of busy girls were carefully splitting open the shells, amid a chorus of delighted chuckles. A committee was appointed to spend part of the club funds in the purchase of beauty pins, hair ribbons, thimbles, and pencil sharpeners. Each gift was wrapped in tissue paper, tucked in an empty shell, and the shells glued together again. No one could tell they were not "real nuts," and each "April fool" was passed on to a child who would enjoy both the joke and the articles. In the judgment of the girls, it had proved more fun to play a good joke than a mean one.

"Mrs. Carr," cried a jolly junior, "won't you help us plan a new and different Hallowe'en? Something that's heaps of fun!"

Mrs. Carr and Jack's father exchanged glances; both were thinking of former Hallowe'ens and their foolish mischief.

"Suppose we plan together, Jack," said Mrs. Carr. "How would you like this?" and she outlined "something new and different," leaving many details for more complete working out by the juniors themselves. Jack became assistant-in-chief, and worked indefatigably. In the late afternoon preceding Hallowe'en the juniors met at the church for a simple supper, served by the mothers. A short hour of

games, songs, bobbing for apples, and fortune telling followed. Then each pupil donned a costume made of tissue paper or paper cambric, and a clever mask devised from a paper bag. Autos in readiness at the church doors conveyed them all to the hospital, where, by previous arrangement with the heads, they sang songs to the sick boys and girls, left a basket of fruit at each bed, and then closed a gay little drill by a march which took them again to the autos, in which they were whisked home, entirely satisfied with their fun, and feeling an added joy in that they had brought a share of their good things to children otherwise cut off from the mirth of the season.

Giving Adequate Guidance. It ought not to be necessary to add a caution as to the need of seeing that children have guidance and help in their enterprises. There ought also to be sufficient foresight in sensing what difficulties are likely to arise, to avoid disappointment for the pupils. Many teachers interpret the emphasis now laid on pupil participation to mean the entire removal of adult direction, and this usually proves disastrous.

A few months ago certain junior girls undertook with much enthusiasm to grow bulbs for Easter blooming, intending to take them to the sick and shut-in. The planting was properly done, and then the adults promptly permitted the girls to forget the bulbs entirely. When Easter came, and the flowers on every side reminded them of their plan, it was

too late; the bulbs had dried up and died. The girls were blamed for carelessness and neglect, when the real fault was with the leaders, who should have remembered the very busy life of junior pupils today, and the additional fact that girls of that age may not justly be expected to shoulder much responsibility; they need constant reminding and direction.

In another instance a junior club made preparations, with much enthusiasm and pleasure, to give a little play for the entertainment of the patients in a hospital. When they were quite ready, with costumes made and parts perfect, it was learned that such an entertainment could not be given. The leader might have avoided all the disappointment by arranging beforehand and helping the girls to prepare for a group to which they could minister successfully.

Seizing Opportunities. On the other hand, the impulse to serve or share sometimes arises very suddenly and unexpectedly, and an alert teacher is able to turn such desires to a constructive end. The boys and girls who make up the junior church in a downtown locality had been told during the morning hour the story of St. Valentine, and in the expression period had been permitted to make and exchange valentine greetings. After the work had been admired and enjoyed, one child exclaimed: "They are too pretty to keep just for ourselves; we ought to give them to some people who won't get

any valentines." The leader was asked for suggestions, and glancing out of the church school window she saw a number of children playing in the church yard.

"Who are those boys and girls?" she asked.

"They are the Armenian children," was the reply. "Their fathers and mothers use the Sunday-school rooms for church while our fathers and mothers are in the big church. Let's give them our valentines!" The suggestion was eagerly accepted and joyfully carried out, and one more bit of sharing had gone on.

It may be asked, was this teaching missions? And again the answer must be, yes. The essential quality of the service is missionary, though "missions" may and in fact did go unnamed. But note that the impulse and the reaction grew out of an actual situation, was simple and normal in its expression, had no sense of coercion or artificiality in it, and brought real satisfaction and pleasure both to givers and receivers. It was not forcibly fitted into the church school program, but it did fit; rather it grew out of the program, and was as much a part of it as any normal and Christian reaction in a home life is a part of that home's training. The more frequent the use of these simple and normal situations, in which the missionary program becomes integrated not only with the religious program but with life itself, the more complete and permanent will be the results.

Perhaps one may raise the objection that such reactions as have been described are too simple and trivial to have any value or to count at all as missionary teaching. This depends very much on what is being sought. If intrinsic value of materials and large money contributions is the end, it will be easy to sustain the objection. If the aim is held as character development, and if one watches with the eye of inner vision to see what is actually transpiring, the value of such training is very evident. Just because it forms such a simple and at the same time integral part of life is it so effective in its implications and permanent in its grounding.

Not all products of junior activity are to be accounted trivial, and gifts of value that serve a useful end may often be prepared by juniors. Most and certainly the best of the handwork from a junior daily vacation Bible school a year ago went to fill two big boxes that must have delighted the hearts of two schools, one in China and the other in our South.

"What are we going to do with the things we make?" had been one of the first questions. "May we keep them all?"

A leader who was thinking of character and not of products answered, "That is for you to say after you have thought it over and decided what you would like to do."

"What can we do with the work if we do not keep it?" was the next question.

"Keep your eyes and ears open, and find out," smiled the leader.

It did not just chance that a visitor came to the class one day and told of the colored boys and girls taught by her sister in a Southern school. A second day another visitor spoke of the boys and girls in China with whom she had contact. The class asked many questions, and concluded to share some of the things they were making with the Negro school, and to send others to China. The teacher showed her interest, but brought no coercion to bear. Each time any work was finished, opportunity was given the girls to take it for themselves or to put it in the box to be sent away. There were many real struggles with self, and more than once it was evident that self was conquered just because some other girl in the group was giving her work away, and not because the giver really loved the giving. Again and again the teacher made it emphatic that the choice was not hers but rested with the girl; and gradually a happy spirit of working for other boys and girls grew on the group. Many a difficult bit of work was undertaken and carried through because "I must do my best, since I am sending it to someone else." Often there came a sense that the work was done not even for a child in some far-off place, but for the unseen Friend whose presence blessed the group.

No work gave more pleasure in the doing than the selection and arrangement of a set of pictures

on the life of Christ, designed to beautify the walls of some Negro home, and to tell the story of the great Life of lives. A suggestion of the difficulties the teacher had met in giving health lessons there sent the boys to a delighted searching of magazines for pictures or advertisements from which to construct attractive posters that told cleverly the benefits and the fun of bathing, keeping teeth clean, sleeping with windows open, eating wholesome food, and following other good health practices.

Finally a committee of pupils went with the teacher to buy the handkerchiefs, toys and washcloths that were to fill the pretty containers, and the last session was spent in writing personal notes to go "To My Friend in China," or "To My Friend in the South." After Christmas, when the answers to these began to come back to the writers, the "chain of friendship" was complete.

The closing party was held on the hillside, where the entire school sang Christmas hymns around a "summertime Christmas tree" loaded with the really lovely things they had made. Candy holders that could be packed flat, tree decorations, writing cases made from wall paper and suit boxes, banks and many other useful articles were taken from the tree and packed for sending with many a good wish for those to whom they went. But the greatest gain had been made and the finest reward was won, when pupils went back to homes to take up a new year of work and living, conscious that they had learned,

as one dear child expressed it, "lots more than how to make something pretty." They had learned to turn a natural desire for activity into a way of overcoming selfishness; they had learned to live together as Christians; they had had the joy of sharing their work and themselves with others as each was able.

Missionary Models. Another fruitful type of activity is the making of models to be used in illustrating missionary stories, or in portraying the life of boys and girls in other lands. Houses, schools, places of worship, means of transportation, maps in outline and relief, costumes, tools, games and many other objects are well within junior possibility. The research that will be necessary before these articles may be properly constructed has an almost immeasurable value. Children carry on so many clever and acceptable activities in public school that seldom will they lack the ability and initiative to carry forward in the church school an equally desirable project. Plasticine, flour-and-salt mixture, "modelit," or a home-made papier maché, bits of wood, paper, a thousand and one materials will be eagerly turned to account, and the self-direction of pupils under the sympathetic and skilful guidance of a fine teacher is bound to produce surprising and worth-while results.

A cabinet or a set of labeled boxes should also be provided in which to keep models not in actual

use. There is good psychology back of the attempt to produce models that are worth filing.

Variety of Activities. The alert teacher will lead junior pupils in many other activities. Collecting and mailing to boys and girls in other lands or in remote places the papers of the church school and other juvenile reading; raising a missionary garden; helping boys and girls of foreign birth to learn American ways and games, are practical activities within the reach of many of our pupils. Again it should be emphasized that the exact form of the activity is of less importance than the making sure that the pleasure arising from it shall be turned into the missionary channel, and come to be associated with the pleasure of sharing and of helping others.

The activities thus far described are so apparent that there may be danger of overlooking other types of activity. Not physical activity alone is desirable; there is quite as great, possibly even greater, value in the mental activity which the physical often demands, or which must arise through other needs. The planning of a program of worship described on another page called out a most wholesome mental reaction in which the emotional factor was also decidedly present, and thus the entire activity was complete and normal. Children who undertake to meet some need of others ought to know first, for example, which demands are the most pressing and where they can most effectively give aid and pleasure. The teacher of experience is so accustomed to

directing activities in such a manner that physical, mental and emotional factors take their due part in it, that this paragraph may seem to be quite needless, but it may be allowed to stand as a word of caution to the less experienced worker.

Local or Long Distance? The final word must concern the location of the activity as related to those who carry it on.

Reference has already been made to the rapidly enlarging world of the junior. As he reads and studies, he gains with astonishing swiftness conceptions of the world in which he lives. Increasingly he should be made to feel himself one of the race of men to whom he is a brother, to whom he owes a vast debt of gratitude for countless contributions to his welfare, and with whom he has the privilege of sharing what has been given him and what he has gained by his own efforts. The great lesson of the interdependence of the race and of the brotherhood of man should be started very early. Friendship on a world basis, with people far away whom pupils have never seen, should be created and fostered by every responsible means.

Yet in this very procedure lies a danger, and utmost caution must be observed or the results will be quite other than those sought. A page or two from actual experience will afford an illustration that almost any teacher can duplicate from her own observation. It is sometimes urged that children must be directed, in their attention and interest, to

the far off, for the reason that no opportunity for service can be found close at hand. How delightful it would be if this were only true! Picture a single community throughout the length and breadth of the land where no service is needed! There comes to mind a tiny country community of prosperous families attending one small but well sustained church. The children in this church school were supposed to be intensely interested in missions carried on in Egypt and India. Out of that church, during a period of ten years when its workings were well known to me, there went not a single pupil vitally alive to the needs of the mission field. At one side of this hamlet was a family practically outcast by the townspeople. Under the high embankment of the railroad lived a small group of families quite beyond the pale of the church, and yet another family of an alien belief lived almost under the shadow of the church. The children of all these families, together with the "church" children, attended the little white schoolhouse that stood at the foot of the hill below the church. *Never once* was a single child of these outside groups invited to attend any service in the church of any sort whatever, not even the Christmas festivities.

Again, in a New England town, an outstanding piece of social service which is still being carried forward was initiated by the declaration of someone at prayer meeting, to the effect that conditions which would shock the church people existed in

the town itself. Indignant questions led to a survey that revealed unspeakable conditions under the very eaves of the church, and resulted in the establishment of a service that is gradually curing a social sore.

In a church in a fine residential section the young men's class was assigned the best room in the building, and given the suggestion that an increased enrolment should follow. The members insisted that "every fellow that would want to join is in the class already." Persistent urging nettled them slightly, and to prove their point they made a careful canvass of the section, with the result that their membership quadrupled! Out of that class have gone ministers, church officials, and business men of the finest moral caliber.

One more incident must be given. In a great city a class of young men were invited by the superintendent of the school to meet a group of Koreans who were attending college in that city. A pleasant social hour was planned, and in the interchange of courtesies one of the Koreans, a fine and gentlemanly lad, expressed the joy of the group at receiving the hospitality of a Christian home, and said it was the first time in all the months they had been in America that this opportunity had been offered to them. Later an American lad, member of a Sunday school that had gloried for years in the fact of having one of their own members working as a missionary in Korea, a lad who had often con-

tributed of his own money to the Korean work, shrugged his shoulders as he spoke of the Korean's appreciation, and asked contemptuously, "Why should he suppose that we would invite them to our homes? They are not of the same blood as we." His missionary instruction had been of the long-distance type; when the close-at-hand connection came, it failed to stand the test.

The plea, then, is that in building friendships between our pupils and those far away, we make sure that brotherly reaction to needs at hand is employed to make such contacts intelligent, habitual, natural, and the missionary spirit an integral part of thinking and living.

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HARTLEY, GERTRUDE. *The Use of Projects in Religious Education.* (A book on handwork.) Judson Press, Philadelphia. 1921. $1.

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VII

THE GIVING EXPERIENCE

The Works of One's Hands. We have been considering ways in which the junior may function as an active young missionary, and by so doing develop a spirit of helpfulness and sharing. No one who has seen a child thus participating, creating from raw or waste material some article of beauty or utility to be shared with another, will doubt for an instant that he has had an experience of real giving. Often the thing made by one's own effort means more than any purchased article ever can; it may have more value than an article purchased with hard-earned money. There is an honest and wholesome pride in good work turned out by one's own effort, and to make a gift of even a simple article thus made may fill the act of giving with richness and vitality.

Money Gifts. Meaningful as is the giving of the work of one's hands, there is also much to be gained through training in the giving of money, whether earned or allowance, and in the giving of one's own possessions. It is hardly possible to begin too early to teach children the responsibility that comes from the possession of money and of the need of using it wisely.

Inculcating the Right Spirit in Giving. Training in the giving of money and possessions has many

educational possibilities that have been neglected or misused so persistently that one feels almost hopeless in attempting to reach a better standard. Part of the difficulty arises from the fact that juniors are of small economic worth and can make no large money contributions. Part of the wrong teaching comes through the attitude of elders who allow children to pass along discarded possessions in the wrong spirit. Most of the missionary boxes and barrels that go out from the church today are packed by sensible and practical Christian women, and are what they should be. Occasionally one is sent that not even a Pollyanna could smile over. "Give it to the poor children; I don't want it any more," said a junior lad, bringing a broken and paintless toy to his mother.

"How would you feel, son," asked the mother, as she turned the battered old car in her hands, "if this were to be your only Christmas gift?"

The lad made no immediate reply, but after a few minutes' thought he took from his small savings money enough to buy a new toy, which, prettily wrapped and marked, was sent by him to the church for "the poor children." Not long after, when his heavy winter coat was taken out, it was found that he had outgrown it. "My teacher asked yesterday if any of the fellows had a coat too small, and said she needed one badly for a boy who can't come to school unless he has one. Do you suppose this is good enough?"

"Indeed it is," said his mother. "You would wear it yourself if it were big enough. Brush it well, and I will fasten the buttons on better; then you may take it." The lad carried the renovated coat to school, not in the condescending spirit in which he had offered the toy but with the feeling that he was taking a worthy gift to an equal.

Going Without in Order to Give. "We enjoyed eating a Golden Rule dinner for you!" wrote the child of a wealthy home to a little unknown "brother" in the Near East.

Giving up things for the sake of others means much to children, and their elders should lend the process their wise cooperation. This real giving by juniors should not be spoiled by some immediate adult contribution that overshadows what the children themselves have done. Parents and teachers must both think in terms of character development and not in terms of the amount that is being given.

The Gift Without the Giver. "Mother, Mary has nothing but a ragged and dirty dress to wear to school; may I give her one of my last summer's dresses?" asked Ruth. She was praised for her thoughtfulness, and permitted to carry a dainty dress to her schoolmate. A few days later she said, "I am never going to give Mary a dress again! She only gets it dirty, and I hate to see my pretty things all torn and messy." And Ruth's mother failed to remind her that Mary's mother toiled long hours every day as a laundress, and was too worn

out when she returned home at night to put Mary's clothes in the dainty condition Ruth liked. Instead Ruth was commended for her own fastidiousness, and the mother never realized that the teaching growing out of her own attitude and out of her child's spirit was altogether wrong.

The Gift and the Giver. A junior boy who had little money to spend had the idea of redeeming soap coupons and collected several hundred. He took them to the proper place and spent a long time in deliberation over the choice of prize, but finally decided on a splendid red "hill-climber" engine, which he carried proudly to the church school. Here he tenderly removed the wrappings, and showed the great power of the engine and all the glories of its red paint. When he finally carefully repacked it and laid the package on the table with the other gifts, he said with conviction, "It's a lucky kid that gets *that* engine!" His teacher knew that no gift in the overflowing box, regardless of price, had meant more to the giver, or had cost more real putting down of self.

Bringing to All the Joy of Giving. The origin of the gift just described suggests that often a little planning and forethought make it possible for all children, rich or poor, to have the joy of sharing.

A junior superintendent planned with her department for a harvest home festival, the gifts to go to a mission church in a great city not far away. Having in mind one boy whose parents were very

poor, she held up a bundle of kindling as she spoke of things that might be given. "You know people will need kindling to start the fires, as much as they will need food to cook," she said.

When the gifts were brought in, the shabbily dressed lad offered a bundle of kindling, cut from grocery boxes. The leader received it as graciously as any more costly offering, and it was duly taken to the city. When the pastor there discovered it he asked its meaning, and told the story of the lad's gift in his Thanksgiving sermon. At the close of the service a wealthy man whom the pastor had long tried to interest in the mission work of the church, moved by the gift of the small boy, laid on each of the twenty-four well-filled baskets an order for one hundred pounds of coal.

Last November the junior department of a California church planned to share some of their good things with others. Immediately there arose a discussion as to the difference between sharing and giving. The children presently drew for themselves a distinction by saying: "Giving is when you give money or something you ask mother for; sharing is giving something truly your own." They then agreed to make the gift a true sharing, as an expression of thanksgiving, and chose the children of the day nursery as the ones to be gladdened. Apples and oranges were suggested as suitable things to bring, and were to be purchased with money earned or saved by self-denial in candy or ice cream. The

superintendent suggested that outgrown clothing might also be used, and said that children who so wished might write personal notes of greeting to go with the box.

One little lad looked up into the face of his teacher and said, "I am just like the children in the nursery; my father is dead and my mother works. She cannot give me money but she does give me apples. If I bring some of them, will it be just as good?"

The following Sunday several children came early to trim a big box with Thanksgiving paper and to festoon the letters on the outside. The gifts came in such numbers that a second box was necessary to receive them. One hundred and sixteen apples and oranges, canned fruit, food, clothing, games, books and toys were brought. A committee went to deliver the gifts, and later reported to the department on their visit to the nursery. The juniors declared it had been "heaps of fun." Adult observers commented on the worshipful spirit that pervaded the room when the children softly laid their gifts in the boxes; and their attention and eager interest when listening to the report was marked. What had the real gain been? It seems to me that the best factor in the experience was its naturalness, its union with so many sides of life. The children did undoubtedly worship; they felt the joy of sharing; their interest was keen from start to finish, I was about to say, but the end is not yet;

the impulses aroused then continued through the year and are doubtless still going on. Probably no child in the group ever thought of separating the experience into component factors; they merely said it was "heaps of fun," and by means of these very limited words strove to express what it had meant to them.

The Gift of Money. To neglect training in the giving of money on the ground that such gifts will of necessity be small is to take a near-sighted view of what giving is. It is to make the financial goal immediate and of prime importance; it is to forget that the ultimate aim of all missionary instruction is character growth and development. Juniors are in a formative period. They must promptly begin the habits of intelligent and systematic giving, sharing and helping, otherwise these habits will either never be learned or at the best will be greatly retarded. The amount that children give is not the important point; the experience and what comes from it cannot be duplicated, and it is this that carries the most weight.

Allowance Money. Many homes carry out the practice of giving each child a weekly allowance, and the children are expected to finance certain things from this. Such a practice often becomes a factor of fine educational worth, and is far better than the indiscriminate giving of money to a child whenever he may chance to ask for it. One little girl had a certain sum every week from which she

was to pay her pledge to the church school and buy her own ribbons and "treats." The habit of thinking and planning about the right expenditure of even the small sum involved was most worth while.

Two junior girls attending a school that used the duplex envelope system had only five cents spending money per week. They took the apportionment of the sum very seriously, and discussed long and earnestly just how many of the cents should go into the church side of the bank and how many should be kept for self. Many a man has expended, with less thought and intelligence, thousands of dollars where these juniors were giving cents. But wise parents encouraged such thinking, and are bringing up two thoughtful givers who can justify what they do with no small degree of certainty.

Earning Money for Gifts. Where opportunities for earning money are given children, the utmost care should be taken to see that this is done on a fair basis, and that honest service is returned for money received. It is very easy to harm children by developing in them a habit of expecting financial rewards for every little assistance they render. There are many things in the home and community which juniors should be taught to do as their fair share in helping. My neighbor, a fine boy of fourteen, squares his shoulders and refuses to think of accepting pay for the small errands that he occasionally performs. He has a manly independence and a delight in serving that is good to see, and one

needs to exercise caution lest an unfair advantage be taken of it. On the other hand, when lawns are to be cut or yards cleaned, he recognizes that these are not in the same category of little neighborly kindlinesses, and takes fair pay for good work with no loss of the manliness that is his. His small sister cheerfully helps about the house, and an understanding mother sees that for certain extra tasks the little girl receives the coin payment that helps her to know what the value of money is, and how money should be used.

Methods of Giving. Quite often we adults, in our blindness and ignorance, do our stupid best to spoil a splendid giving experience for juniors by placing the emphasis on the wrong thing.

"They are going to spoil all our lovely Easter service," mourned a young superintendent to an older friend one day last spring. "It is the time for a great ingathering of money in our church. Little banks have been given to the children, and the classes are urged to compete with one another to see which can bring in the largest sum of money. The banks will be opened as a part of the Easter service, and they will cheer the big sums. It will be nothing but the jingle of the coin, and I hoped it would be all joy and beauty!"

"*Make* it all joy and beauty," replied the friend. "Of course you must cooperate with your officers, else how can you teach your pupils cooperation? But you can so give the spirit, the real spirit of

love and sharing, to your children that they will be almost unconscious of the 'jingling of the coin'; they will remember the Easter joy and beauty when all the rest has gone."

Plans were carefully made, and the children were told that the money was to be given for the love of the Master, and not for class glory. "Remember, too," said the leader, "that Jesus loves best the pure gold coins; not the coins that men call gold, but the coins that you have made gold by earning them yourself or by giving up something that you wished; by extra effort or by real self-sacrifice." She also suggested ways in which the juniors might help God's work with the gold coins, and hinted as to possible ways of earning it.

On Easter morning about ten boys came half an hour early. They were set to work inserting fresh flowers in cards on which had been typed the stanza:

The world itself keeps Easter Day,
And Easter larks are singing,
And Easter flowers are blooming gay,
And Easter buds are springing.
The Lord of all things lives anew,
And all his works are living too.

One of the boys asked, "Did you type all these? They're great." The girls who came early were given the task of setting the chairs in a semicircle. The lack of formality brought no confusion, but rather a sense of joyous comradeship.

At the usual time the children took their seats, the whole department being present. The call to worship was sung softly and the leader told the story of the caterpillar, emphasizing the place of faith in the Easter experience. Then the children marched to the front of the room and each received a flower card, after which they read the verses in unison and sang antiphonally "Christ the Lord is Risen Today." Then the leader asked God's blessing on the "gold" coins, and all went upstairs to the main auditorium for the regular opening exercises. After the song and prayer the banks were opened, as the adults had planned, but the real joy had been purified and preserved for the juniors. One little child looked up at the leader and whispered, as she laid a dime and a cent in the box, "There are not so many, but they are all gold." One lad had worked the entire week clearing weeds to earn a dollar, all of which he laid in the plate. One boy in a perfect ecstasy of joy told the leader he had been able to make his offering "a dollar and a half, every bit of it gold!"

The experience proves that situations which seem almost hopeless may be saved if one only looks long enough for the way; and it shows how completely children will throw themselves into an act of giving that really is put on their plane of understanding and ability.

Intelligent Giving. One pressing need in our church school membership today is a vastly larger

number of intelligent givers. To train pupils to become intelligent in their giving demands much more careful planning than has yet been brought to the problem. One great defect in our method is the amount of adult authority imposed as to disposition of gifts; all too seldom are pupils consulted or any of their suggestions accepted. The plea is often made in excuse for this rather autocratic control that children are too impulsive and too likely to make mistakes, and this is quite true. Yet by their very mistakes they learn more readily than in other ways, and it is always possible to prevent mistakes that will prove too serious.

In one junior department the leaders were eager to train the children to think about their gifts, and for a series of weeks talks were given, pictures shown, and stories told about possible avenues of service. Then a sudden emergency arose, with an earnest appeal for help, and enthusiastic boys and girls voted all the money in the treasury. Wiser adults would have reserved at least a small sum for a future contingency. However, the children were not quite ready to receive a cautionary word, and the gift was made as they had voted it. Not many weeks went by before the pupils began to see that their enthusiasm had led them a little too far, and again and again in the months to come they checked themselves when about to repeat the mistake.

Rarely, if ever, should the money gifts of children be lost in a common fund. Church schools

should unquestionably follow the policy of mission boards, which frequently follow the *station* rather than the *person* plan, and urge the support of fields rather than individuals. But it is nearly always quite easy to select some phase of the station work that has special meaning and interest for juniors, and to make them conscious that their contributions have a real part to play in the work.

The mission boards have made provision to make giving to their various enterprises a real part of the development of a missionary attitude. In some of the boards there are several designated enterprises from which juniors may choose to give their money. In some boards there is a missionary, doing special missionary work among children, who is called the "children's missionary." The work that is done by her and her associates is put very concretely and definitely before the children of the denomination.

The difference in giving to these enterprises named by the board which are on a plane of the children's interest, and just giving to the board, is very obvious. Such giving is valuable not only because the children respond to a need which they can understand, but because it lines them up with the program of the whole church.

Continued Interest. Quite naturally the interest of juniors is more or less evanescent. They are eager about one thing this month and have quite forgotten it in another. They demand a new stimulus from time to time. This characteristic should

be taken into account in planning a program with and for them. The junior must at some point in his development assume a responsibility and carry it to completion. The leader may guide a group in the assumption of a certain responsibility, with the full understanding that it is to continue for some time and that obligations are to be met regularly. This may well lead to a systematic method of giving, of setting aside a certain sum weekly or monthly from earnings or allowance that dues may be promptly met. The task chosen should be not too taxing, but taken on with the full understanding that it is not to be laid down lightly for a mere whim. Then it becomes the duty of the teacher to see that interest is kept alert and that fresh approaches and contacts are continually made.

A junior class planned to send a Thanksgiving basket to a needy family, and discovered that the family included several little children. The food that was brought in in cans and packages was so abundant that the girls readily accepted the suggestion of the teacher to reserve part of it for later donations, and to see that during the winter the children had milk. Outgrown clothes were provided for them, and through enlisting the interest of one pupil's father, work was obtained for the head of the home. The interest of the class was kept up until the family were once more on their feet and independent.

Fresh Interests. While responsibility must be

taught and interest kept up if the missionary work is to go forward, there are at the same time fresh interests continually arising and pupils may be trained to meet needs with intelligence. Such needs may arise locally. They may come in the form of assistance to flood or earthquake or famine sufferers. Their recognition as an opportunity to serve is part of the skilful living that ought to grow out of the junior's training, which may come quite naturally through incorporating a giving experience into the missionary curriculum.

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VIII

WORSHIP

The Aims of Worship. The missionary element of the worship program in the church school at one time consisted almost entirely of a "missionary ten minutes" once a month, or a "missionary Sunday" once a quarter. To be more accurate, the missionary teaching had little connection with worship; it was placed in what were known as opening or closing exercises, and all too often these had no true worship in them. Opening exercises have fallen into merited disfavor, and their place is being taken by services of worship. The limits of this manual do not permit a discussion of the function of worship, the training of juniors in worship, or the building of worship programs. For full treatment of these important phases of religious education the reader may consult the books listed for this chapter in the bibliography.

Two aims of worship as given by Mrs. Powell[1] have such close relationship to missionary training, however, that they must be noted. One aim of worship, says this skilled junior worker, is to deepen belief in the validity of one's ideals. A second equally important aim of worship is to give that driving force that makes attitudes dynamic and operative.

[1] *Junior Method in the Church School.*

Yet another objective of worship is to make God seem real to children. The missionary material that forms the curriculum reveals God at work in his world. It shows him to pupils in terms that are intelligible to them, the terms of human life and action. It brings him down from a far-off and unreal throne, and makes him a living and felt power in daily life.

The close parallelism between these aims and those of religious and missionary education indicates the relationship that worship ought to have to the entire program: it is not to be a separated and isolated experience, but is to be unified with and integrated into the complete religious life, which manifests itself not alone in thinking and in feeling but in action.

Worship Services for the Church School. That leaders are becoming increasingly aware of the value of worship services for children, and that they are striving to improve and enrich the church school ritual is attested by the numerous articles in teachers' magazines as well as by the books on the subject that have appeared in the last decade. No longer are we satisfied to have two or three hymns chosen haphazardly or for the sake of melody or rhythm. If scripture is to be read, it must be thoughtfully selected. There is increasing insistence that the prayers used shall come within the range of the pupils, not alone as to vocabulary and form but as to experience. Adult leaders are trying to in-

terpret God and his ways and will to pupils in terms of their understanding. Sometimes this seems to require the laying aside of forms and expressions which time and custom have filled full of meaning to the elder, but even this may be done if the way upward is made easier for young feet. One such instance comes to mind in the practice of a superintendent who knew children. When he had finished the opening prayer, a junior, with mingled delight and awe on his face, exclaimed to his teacher, "Didn't you love to hear him say 'you' to God? It made God seem so near and real!" It is enlightening experience for an adult to listen closely to a group of children chatting together, to note the words they use, and later to compare this vocabulary with that of the church school and its texts. The gap between them is often as wide as that between any two foreign languages, and in some way it must be bridged if we are to convey to the boy and the girl the lessons we desire them to have.

Pupil Participation in the Worship Program. Junior pupils are not analytical, and in most cases are not able to tell why they do not respond to a service of worship, but they will show restlessness, inattention and failure to participate when the experience of worship in any true sense is not being evoked. Their whole-hearted interest in the service which has meaning for them is in hopeful contrast to the listless or irreverent attitude toward a service on a level which they cannot reach. One

very sure way of finding out what the children can understand and become part of is to call for their suggestion and assistance in making and carrying out the orders of worship. It is safe to say that a new experience awaits the leader who for the first time delegates to juniors the major responsibility for planning and executing the worship program of the department.

Pupil Direction of the Worship Program. Few teachers, even among those who have the greatest faith in junior ability, fail to be surprised at the eagerness, the skill, the seriousness and sincerity with which juniors carry forward a service of worship when they are permitted to do so.

A tentative suggestion from the superintendent that the boys of a certain class might conduct the worship period some morning was seized upon by the boys, and she was so often reminded of her half-promise that she finally, with some misgiving, gave the program over to them. They came to her home to plan the order of service, having selected their hymns beforehand with the one idea of having something that had "go and pep." The superintendent made no criticism on the selection and let the boys plan as they wished, but offered suggestion when they asked for help. Since February 22nd was near, the class decided to center the program around Washington and his Christian character. They thought best to follow the usual order—a musical prelude as a signal for quiet, and the call

to worship. Turning then to the hymns selected, they themselves agreed that the ones chosen did not "fit very well with praising God for men like Washington," and they searched the hymnal for better ones. They chose a boy with a good carrying voice to read the scripture. They hesitated a long time over the story to be told: "This one is all right, but it doesn't show Washington's religion; I guess we'd better take the one about when he was at Valley Forge. Then the one about his helping to lift a log will be good because it shows he did not think he was any better than other men. If we could just get a joke about him to start off with, we'd get them all to listen!" The program completed, the boys went home with a prayerful sigh: "I'm sure I hope it goes off all right and that everybody's there." On Sunday morning the superintendent met the boys in a separate room for a moment before the service began, and there she offered a prayer for a truly worshipful service, one that honored God, with no attempt at individual or class glorification. The boys carried out the program with a quiet dignity and seriousness that had its immediate reaction in the marked attention of the pupils, increased participation, and a worshipful atmosphere that everyone felt.

Pupil Reaction to Worship. Pupil reaction to such programs, well planned, properly motivated, and carried through with guidance and support, is seldom other than desirable. Not that juniors

promptly find verbal expression of their gains; it is often a long time before the meaning which the service has to them takes form, but this does not indicate that its value is lessened.

Jack, an aggressive, egotistical and difficult junior, spent a week at a boys' camp with his beloved leader, Tommy, who saw into Jack's heart and hoped to develop some of the boy's possibilities. Months after the camp had closed, Jack, riding with Tommy one night, said suddenly, "Do you know what I liked most and remember best of all the camp things?"

Tommy, thinking the choice might lie among the good meals, the lively games and the daily swim, asked, "What was it, Jack?"

"It was the times around the camp fire when you talked and all the kids prayed. I tell you, Tommy, it's pretty hard for a kid to remember what's right when he's over on the east side, but it's easy to understand God when you are up in the hills." Months had passed since those impressions had been made, but during that time the seed had been growing. The leader had noted the gain over self which the lad was making, but without this verbal expression, when the right moment for it came, he would not have known how much was due to those quiet hours of worship on the hillside.

Prayer and Working. Children will earnestly and sincerely pray for that for which they are working. They will work for that about which they are

praying. There lies before me as I write a crookedly printed and badly spelled prayer written by Mildred in the dark days of the great war. She was our youngest junior and was valiantly striving to "do her bit," but it cost her a real struggle to give up her candy. She offered the prayer as a part of the morning worship. "Dear Father, may we have the will power to fast, so that our boys across the water may have it, that they shall be fed and there will be enuf food to go wround sufficiently; may this be our test." Can you doubt that plump, rosy Mildred, with her "sweet tooth," was praying from her heart, and out of a sense of a real need, or that she gained strength for her self-denial?

A field worker turns in a report which contains a copy of the class prayer. One petition runs like this: "May we help to make the crippled children happy." And at the bottom of the page is this footnote: "They put this in because their Easter offering goes to the crippled children in the city and they had been hearing stories about them." The footnote is hardly needed; prayer and work are closely joined in junior practice.

"Help our nurse in the city to tell the little children about Jesus," prayed the children of a suburban church weekly. "Bless Miss Laughlin in Korea," was the frequent petition of another junior group. Empty petitions? Mere forms? They might become so, true; but petition served to keep

need in mind, and effort to supply need kept the petitions vital and fresh.

It is only when worship becomes dynamic and shows in changed living that its fullest function is realized. "I used to think," said one young Christian, in unconventional words that had no thought of irreverence back of them, "that all I had to do was to pray for a thing and I'd get it. Now I know a fellow has to go fifty-fifty with the Lord, and work for the thing he prays for." So closely are real prayer and true service linked that it is not always possible to say which is cause and which result. One teacher includes in her department a number of children who come from a Home with a capital H. Often these children can bring no money and this seemed to make them feel out of the spirit of service and worship. The teacher suggested that Jesus had use for many things for his little ones other than money, and that it is possible to serve him by bringing happiness to others. She provided pictures to be pasted on cards for children in hospitals, and had a special plate to receive them when the offering of money was being taken. The Home children came early every Sunday to prepare a card, and at once felt themselves part of the group of givers; the prayer was no longer an empty formula; they were helping to make it "come true."

Helping to Answer Prayer. A junior superintendent talked with the department one morning about the prayer of Jesus, "that all the world may

know thee even as I know thee." All agreed that this prayer had not yet been answered. "Why not?" asked the leader. "Whose fault is it? What can we, what can you, do about it?" The pupils set about answering the questions, and the sane, practical and effective answers were both interesting and amazing. No long-distance or theoretical solution would suit these children. They began their search in the home, the church school, the community and the public school. Wheeling a cripple out for air, taking fruit to a shut-in, singing the hymns and repeating their memory work to a blind woman kept from church, learning to cooperate and to play fair, caring for paper, pencils and other school property, studying hard to "pass the first time" in order to reduce half sessions, sending scrap-books and toys to children across the sea, these make but a partial list of the activities of the group for a single winter. Was this teaching missions? Not much was said of missions as missions; the emphasis was laid on living, living by the plan of Jesus, in a spirit of sharing and brotherhood, striving consciously and with a fair degree of consistency to answer the Master's prayer. Some day there may come from that group a worker for the foreign field. Almost surely there will go out more than one among them who has learned to take a part in making the world Christian by doing the unpretentious share which is likely to fall to most of them in daily life. It is not too much to hope that each will become a center

of light and helpful influence, no matter whether life is to be lived in the city or in a lonely rural place, in Africa or in America.

Making Prayer Concrete. "I am sending you a picture of our Urdu teacher," wrote a missionary from India to an interested junior department. "Urdu is a language very hard to learn; much more difficult than French or Latin. Many of the sounds are much alike. My husband tried to call me 'My dear girl' in Urdu, and what he did say was 'My dear stick!'" The little explanation was typed and placed on the bulletin board under the picture of the teacher and the two missionaries, and the juniors chuckled delightedly over the mistake. But there was a new thought in their prayers that morning. "Help Mr. and Mrs. Carr with their lessons in that hard new language," they prayed. Missionary work in India was not so dim, distant, and unreal. Their friends were struggling with a difficulty they could understand. Their prayers sprang from the sense of a need that they could comprehend; they were not stilted, formal and general—"bless our missionaries."

"That's one of the boys we are sending to school in India," said a junior, pointing to the photograph of a turbaned, white-robed lad of his own age, hanging on the wall of the church school room. The visitor looked about the room with interest; a bulletin board held one or two brief new items of interest; a missionary curio or two was displayed on

a small table; a half dozen photographs held the attention of a group around a second table; a frame on the wall contained three pictures of former members of the school now at work on mission fields, while a fourth place carried the words, "Who next?" In one corner of the room a class occupied the pre-session period in preparing a sand-table scene for the primary department as an illustration of the story to be told that morning in the worship period. What wonder that such juniors came to the worship service alert, interested, intelligent, ready with sincere prayer for workers far and near? Attitudes had been built up through careful instruction and training and confirmed by activity; those juniors were becoming missionaries by acting as missionaries, each in his own place according to his own ability. In such training the service of worship had played no inconsiderable part, though all phases of the program had been so vital and integrated that neither pupils nor teachers would have been able to separate them and say: "Here instruction ceased; here worship began; this was activity; this was giving." All had been worked into an experience, a living together. Such an integration of teaching comes not by chance but by use of skill and understanding, and only as it is secured and made the normal procedure does missionary teaching find its proper place, take deep root, and bring forth the perfect fruit that is the hoped-for end of the work.

Suggested Further Reading

CRANDALL, EDNA M. *Curriculum of Worship for the Junior Church School,* Vols. I and II. The Century Co., New York. 1925. $2.

HARTSHORNE, HUGH. *Manual for Training in Worship.* Charles Scribner's Sons, New York. 1915. $1.50.

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HARTSHORNE, HUGH. *Worship in the Sunday School.* Teachers College, New York. 1913. Out of print.

JONES, MARY ALICE. *Training Juniors in Worship.* Cokesbury Press, Nashville, Tenn. 1925. $1.

POWELL, MARIE C. *Junior Method in the Church School.* Abingdon Press, New York. 1923. $1.25.

SPERRY, WILLARD L. *Reality in Worship.* The Macmillan Co., New York. 1925. $2.50.

IX

PROJECT ILLUSTRATIONS

The Need of Technic. "He hath made me a polished shaft," says the suffering servant in *Isaiah* 49:2. Preparation, polishing, training must precede skilful work in any line. The man who learns to drive a car expects to practise stopping, starting, shifting gears and handling levers until his skill becomes habitual and almost instinctive; he drives, as he expresses it, by "second nature." He has acquired mastery of his machine in order that he may operate it with the greatest degree of efficiency and safety and the least expenditure of effort. For similar reasons the skilled teacher has acquired technic. Understanding of the laws that govern the development of child life both mental and spiritual, grasp of the underlying principles of any chosen method and the relation which it has to specific needs and characteristics, skill in use of the method, all are sought in order to make the most direct approach and the most certain outcome of the teaching. Technic is not, as is sometimes implied, exclusive of or antagonistic to a deep consecration. The church school teacher of far vision who feels the responsibility of his high calling, is ready to make a consecration of time, talent and effort to the end that he may become a "polished shaft" in the hands of the Master. To become a good technician

in the church school is not a privilege that is open to the favored few; it is the duty that is laid on all.

We long since reached the point of believing that the teacher of missions requires pedagogically correct methods quite as much as does the teacher of history or mathematics, and great advance has been made in the application of the best educational thought to the problems of the church school. Public school practice has given valuable help through the introduction and testing of many plans. There is a distinct value in putting the work of the church school on an educational par with that of the public school. At the same time it may save discouragement if the teacher of religion will determine to get at the underlying principles of proposed methods and avoid being confused by the non-essential technicalities. A bit of nonsense verse contains more than a grain of truth and serves to illustrate this point; it tells of a centipede that walked with ease until asked which one of his thousand legs he moved first; whereupon he became so confused that he failed to move any of them at all. Said a teacher not long ago: "I know perfectly well how to apply the project method in my public school, but I do not know how to use it in my church work." She had not worked out the principle although she could employ a few of its mechanics.

The Project Method. Probably no method in recent times has had more comment than the project method. It has proved of deep value in religious

as well as secular education. For a full treatment of the subject the texts by E. L. Shaver, W. H. Kilpatrick and others are easily available. There will be given here merely certain illustrative material showing how applicable the method is to missionary instruction. In fact every concrete illustration of missionary teaching which has been described in this manual has been in whole or in part a project, though it has seemed better to leave the technical discussion of the method until now.

Learning by the project method has been described as "a purposive activity in a world of reality." That is, the pupil undertakes the study with a clearly seen purpose in view; he tries to solve a problem that has meaning and concern for him; he attempts to meet a need which to him is a real need; he enters wholeheartedly on the learning or the solution; he accepts a conclusion not because it is imposed on him by authority from above, but because his own activity and experience have led him to it logically and naturally.

The difference between this and the older way of learning may be shown in a dozen ways. One illustration will suffice. Twenty years ago boys in manual training classes were given short strips of wood and taught to saw, plane and fit joints for the sole end of making a joint; these never were and never could be put to any use; when finished they were hung as a display of skill. The supposition was that when a lad really needed to make a

joint for service he knew how to make one. Today in such classes boys and girls learn to use tools by making from the very beginning articles which interest them. Naturally more spirit goes into the making of a box, a kite, a tie-rack or a fishing kit, if this is to be turned to immediate use, than could possibly be shown in the making of a joint to hang on the wall. Further, the joy in making an article with a meaningful end in view is found to make the acquisition of skill both quicker and surer.

Once children were set to learn spelling, reading, arithmetic; the chief purpose in view for them at the time was to escape punishment or social disapproval. Today the good teacher gives meaning and reason before any learning is undertaken. So, too, children once learned answers to Biblical questions in order to make correct replies. It is becoming more and more the rule now to set children to finding out Biblical facts that will function in their daily living. Eventually this will result not in less but in more knowledge of the Bible and its principles, knowledge selected and made applicable by the learner himself. For example, to commit to memory the beatitudes for the sake of winning an "honor mark" or a gold star may mean little or nothing to a child; learning to repeat the parable of the prodigal son to say in the "big church" or the Christmas story to tell to the children in a nursery or a hospital is a different matter. Trying, on a special occasion, to put more money in the class envelope than any other

class, may bring in slightly increased funds, but learning how boys and girls live in the Near East and what they have to eat, then partaking of a Golden Rule dinner for them, has vastly more meaning and vastly more effect on life and character.

The Project Method and the Junior. The characteristics of the project method have been stated as whole-hearted activity, cooperative planning, social execution and the integration of the learning process. Junior activity and enthusiasm run high. What the junior does he does whole-heartedly or not at all. The task to which he goes reluctantly and under compulsion is seldom truly conquered. This must not be taken to mean that a junior is never to be required to do anything he does not choose to do, or that all roads to learning are to be made royal roads. It does mean, however, that even drudgery shall be given a meaning, that hard work shall be undertaken with a purpose understood, and that the pupil must give himself to his task with wholeheartedness if he is to conquer it and grow in the process.

The junior has just emerged from the rather secluded and more or less self-centered primary age. "Gang" and "set" have strong pulls, and what other boys and girls do carries great weight. Many of the rough corners of personality have worn off, and team play and cooperation are beginning. Cooperative planning need not be initiated; it is all ready for direction. Execution of plans in isolation is

nearly as impossible as it is undesirable. The junior must not only work, play, and think as do his mates, he must do these things with his mates.

Unification of the Junior's Life. But in all this busy and complicated process the junior is learning, not to play, to work, to study, or to know. He is learning to live. There is no cutting of his life into parts and carrying on one phase to the exclusion of other phases. All of it is life, and all of it is interesting. The significance of this to the teacher of missions is that the religious and missionary program must be integrated with all of the junior interests and activities if it is to be any more than a mere addendum. Teachings not integrated and unified are too likely to be sloughed off and discarded as soon as their practice grows inconvenient or when other matters begin to demand much attention.

Meeting Junior Situations. "Cedric," demanded a much tried teacher some fifteen years ago, "can't you keep still a minute?"

"I suppose I can if you want me to," replied Cedric, "but I'd like to know what the death of Moses has got to do with me!" The junior of today does not agree to "keep still a minute, if you want me to"; he grins cheerfully and tantalizingly and pursues his undaunted way in search of "something doing," and the teacher who cannot out-think and outplan the class is bound to meet a sorry failure.

"I am sick of work-books and heroes!" grumbled a junior boy last fall when the new quarter was

opening with missionary lessons. "Same here!" agreed his mates. A clever young teacher, quite undismayed by the incipient rebellion, smilingly closed her book. "We will do something else if you like," she said. "Think it over till next week and we will decide then. For today let me tell you of something I read this week"; and she launched into a description of the recent elections to the Hall of Fame. "Wish we could build a Hall of Fame ourselves!" said a lad. "We might try," said the teacher. "I am sure they will select Babe Ruth and Jack Dempsey," was her thought. But the boys had quite different ideas. They worked out, with some guidance, a triple criteria by which to judge candidates for their Hall. Then followed great searchings of encyclopedias and biographies for facts on which to base judgments. Even the despised work-books were used to learn more about Jacob Riis, Clara Barton, Walter Reed and others. The teacher was not an authority but a consulting member of the group and had the same privilege of proposing candidates as had any member of the class. Long before the project was finished, the study had been made so completely the class's own that not a boy cared whether the characters came from the work-book or not.

A Natural Method. So natural a way of teaching is the project that one is likely to exclaim, "There is nothing new in all this." Quite true; it is not a new method, though it does contain a new emphasis

on pupil participation and self-direction which is highly worth while and much needed. Another word of caution is not out of place here, for an occasional teacher interprets the pupil place in the project to mean the complete removal of adult control. Only a few weeks ago a teacher responded to a training class assignment calling for a detailed plan of teaching by saying, "But I am going to follow the project method; my pupils will do the planning." Such a teacher is heading directly toward serious trouble. No method calls for more careful and detailed preparation, for more reserve material, for more equipment to meet unexpected developments. The teacher is not a silent member of the group, though perhaps no longer an autocratic member. As a consulting, directing, guiding member of the group, on whose experience and knowledge the class may always call at need, the teacher is by far a more important figure than when occupying a position of authoritative control.

To realize the character gains that come from self-direction and participation on the part of pupils, and to keep hands off in order to permit them the chance for such growth when one is conscious that for ease of performance one might move much more swiftly and effectively, calls for patience and faith, and it is not always easy to show these sterling qualities. Once more stress must be laid on the ultimate goal; we are working toward functioning Christians and not toward material returns, and

no expenditure of self that wins this goal can be refused.

A Christmas Missionary Project. What patience and skill are required, what slow and careful preparation must be given, and what fine results in life may be gained, are more happily illustrated by actual experience than by theoretical statement. The diary of a project, with an explanatory note, is here taken in its entirety from the *Southern California Journal of Religious Education:*

THE DIARY OF A PROJECT

EUNICE WINN SMITH

(This undertaking was planned as a problem for a seminar in religious education and carried out in the writer's own Sunday school. She preserved the spirit of the project method in an admirable way; the objective arose out of the children's interest, the plans were made by them in response to a real and felt need, and were carried through to a successful completion with a minimum of direction.

Then when the final report was made in this unique diary form Mrs. Smith was at once asked to make the very few changes necessary for publication. These diary entries were not made up afterward, but are the actual observations made during the progress of the work.)

Nov. 17, 1925—After reviewing in seminar the project method, as presented by Dr. Kilpatrick and other educators, and after reading Shaver's *The Project Principle in Religious Education*, Professor M—— suggested the carrying out of a religious project.

The pupils with whom I should participate in this project make up the children's division of the Sunday school of which I am an assistant superintendent. My particular work in this Sunday school is in the interest of the children's division, that is, beginners, primary and junior departments. In thinking over the matter, several projects suggested themselves to my mind, but I finally decided to investigate two of these. The first was to lead the children of the Sunday school to make a happy Christmas for an orphanage in which the church had taken some interest; the second, to make a happy Christmas for a small mission Sunday school directly under our care.

Nov. 18—Had a conference with Mrs. B—— who is directly interested in the orphanage. Asked her to ascertain whether the children would be allowed to come to a party or other entertainment at the church; also whether they are usually provided with a good time at Christmas through other organizations—in fact, I volunteered to go with her to visit the home and discuss matters with the matron.

Also discussed possibility of entertaining mission pupils with the superintendent of the mission Sunday school. She hoped that we might do so, as there seemed to be no adults at liberty in the daytime to train these children or help them in a celebration of their own; also the majority of these children came from homes where there would be little Christmas cheer.

Nov. 20—Discussed further by telephone with Mrs. B—— relative to the orphanage. She had learned that last year these children had been invited to seven Christmas parties, with trees, treats and gifts, and that they were so tired of parties they had almost to be compelled to attend the last one. The orphanage was dropped from further consideration.

Nov. 20—Held conference with the pastor, going into the matter in detail. He was very encouraging, wished to see it tried; readily understood what I was attempting; was very busy and not able to help much, but willing to help out if others failed—or in any part where he was the particular person who could help best. During this conference, the aim of the project became clear in my own mind. This project, while it is mine, shall be also the children's project; they shall purpose, plan and execute. The aims are: (1) To make a happy time for the children of the mission; (2) To make a happy time for the children of the Sunday school; (3) To lead the children of the Sunday school through a thrillingly joyful giving experience that will make Christmas mean more to them than ever before—in that they shall have learned the great joy of giving to others; and thus take a step forward in religious living.

Nov. 21—Discussed the project idea with the superintendent of the Sunday school. He is an educator, now in banking business, leaves the carrying out of plans for Sunday school in the hands of assistant superintendents after he and they have decided on policy. He is a fine superintendent, gets educational principle back of plans at a glance, and gives encouragement and a free hand to the assistants. He is also a business man, who is putting the school on a business-like basis. His decision was: A fine plan; go ahead, ask him freely for any assistance, including money. He related a childhood experience of his own, when he had made a gift and learned the joy of giving; nothing equal to it in the world.

Also, the same evening, consulted with the scoutmaster. He teaches the junior boys of eleven and twelve years of age. He is an elderly man of broad travel and outdoor experience, and holds the boys spell-

bound with his stories of adventure. He has a pedagogical science of his own which works fairly well with the boys. He said proudly that I could count on the scouts, and I asked for permission to introduce the matter to them.

Nov. 22—Had conferences with the three department principals in the children's division.

Principal of beginners' department, a young woman who is studying church school methods at college, entered heartily into the idea and invited me to take full charge.

Principal of the primary department thought it would be lovely; hadn't much time to think about it just now, but invited me to come right in and take whatever time I wished.

Principal of junior department willing to undertake anything I recommend.

Now that I had cooperation of the principal leaders, I introduced the project to the children themselves.

Began with the boy scout class. They have an opening prayer and plunge into the lesson; do not like to sing very well; have a room of their own. At the conclusion of the prayer I began to talk with them about the approaching Christmas; got an immediate expression of joy at the prospect. Suggested that some people might not be so glad, they might even be sad at Christmas time; I had known sad people. Could they imagine a cause for sorrow at Christmas? They suggested death, illness, poverty. I seized on that and told of our mission. They had heard of it; we had sent quarterlies and hymn books there, and the scouts had complained of not having quarterlies enough to go around. Boys warmed up to the subject a little, and one, rather half-heartedly and probably because I expected some response, proposed that we might give them something for Christmas. I read from the Bible

—"It is more blessed to give than to receive." Discussed the truth of the statement. They were all more interested in what they were going to receive than in what they were giving, and didn't really take much stock in the statement. Went back to subject of mission children and asked if we might try to find out if it were a really true statement by giving them something. Their teacher suggested that each boy could earn some money and we might buy gifts. Another boy said we might make something. I approved that thought; asked them to think of things that could be made for children from three to twelve years of age, and report to me next Sunday.

Introduced the subject to primaries next in their opening service; talked of Christmas. They were full of the things they were to receive. Told of mission children, arousing their sympathy, and these suggestions came from them: "Give them a Christmas party"; "give them some gifts"; "give some of our candy to them"; "have a Christmas tree for them."

I took a little excursion with them into the matter of procuring gifts, and received from them that their sources of money were to ask parents for it, to save it from their allowances, and to earn it. Also found that they were saving money for gifts and would have little left to give. Then I asked, "If you had only a little money and wished to give a very beautiful present, how would you do it?" This occasioned considerable thought, but one child said, "I should buy a piece of cloth and make it into a pretty handkerchief and embroider it." This opened up the subject of making gifts, and I asked them to think of what they could make.

I met the beginners in their general exercises between lesson and hand-work period; met the Santa Claus idea here when we began to talk of Christmas.

Talked about other people who gave them gifts—mother, daddy. Asked what they did when someone gave them a gift. Some replied, "Say 'thank you.'" One child said that she had made a gift for her mother. She made it at kindergarten and was going to play Santa Claus brought it to her mother. She described the gift and how she made it. I spoke of how glad the mother would be, of how glad we all are to get gifts, and then I told very simply the story of the mission children. The beginners said, from the fullness of their hearts, "We'll make them some gifts."

The junior department, at the end of their lesson period, responded to the Christmas idea. One girl had made a gift; she described it and told how pleased her friend was to get it. Then came the story of mission children, with an immediate response in suggestions:

1. Invite them to our Christmas entertainment.
2. Have a gift for each child who comes.
3. Have a Christmas tree and the room decorated.
4. We can sing Christmas songs; about Jesus, shepherds, wise men.
5. Have the story about the baby Jesus.

I asked them to think about the gifts and about the entertainment. Also asked them to get permission to stay through the church hour and make gifts. I had also asked the other groups to do this.

Nov. 27—A meeting of teachers and officers of Sunday school. I presented the needs of the mission children and told of the children's suggestions. They asked me to go ahead, and offered to help with money, if we needed it. They also decided to buy a treat for the mission children. The children's desire to give quickly communicated itself to the adults.

Nov. 28—Made a visit to the home of the mission superintendent, and we discussed the plan in detail. She gave me her list—22 children: 6 Beginners, 3 and 4 years of age; 3 Beginners, 5 years of age; 6 Primary girls, 7, 8, and 9; 4 Junior boys, 11 and 12; 3 Junior girls, 10, 11, and 12.

Nov. 29—Went to Sunday school with typewritten copies of carols; spent some time in both junior and primary rooms introducing these carols. Had them played and sung for children; they liked them. Left further singing of them with song leaders. Went to boy scout class, where we had a most enthusiastic meeting, after first overcoming indifference. The teachers said that the boys were all willing to "chip in" and buy gifts for the mission children. Then I told the story of "Father's Best Christmas Gift." This story really happened, and, briefly, it was of a loving daughter of a very rich father who had been brought up with high ideals and longed to give her father a gift that would please him very much. He had everything he seemed to want or need that one could buy. One day she looked at his desk and decided that she would buy him three new brass fittings for the desk, as he had only a brass inkstand, blotter-holder and pen-tray. When she brought them home they did not go well with the old pieces, so she cleaned the old pieces; they were ink-stained and tarnished, and the little girl set to work to make them look like new. She scoured for hours, and had at last the satisfaction of seeing the old pieces as beautiful as the new. And her father said that was the very best gift of all that he received, for it told him she truly loved him because she was willing to work so hard and long to make his Christmas gift lovely.

The boys immediately began to talk of making gifts. One boy suggested sawing animals out of cigar-box lids, fastening wheels on them, and painting them for

the little people. Several boys had made those. Other boys suggested putting a head on one end of a stick cut from a board, a wheel on the other end, making a stick-horse for each child. The teacher thought they might make some stilts for the four junior boys. The boys hailed that suggestion with delight, and I suggested that they arrange with scout-master about a time and place in which to do this work.

Also asked them how they would help in the entertainment of the children. Didn't want to sing; didn't want to speak. One boy, however, said that his mother had written a Christmas play, and if we had that he would take a part. He asked three others if they wouldn't also take part, and they said they would. The scouts would help trim the room, and put up the trees, box candy, or do errands.

Talked with the primaries. Children had thought of things they could make, dresses for dolls and children, scrap-books, books about Jesus, handkerchiefs, picture frames, and Christmas cards.

One teacher thought that it would cause hard feelings among the parents for the children to give gifts to the mission children, when they were not being given gifts by the Sunday school; but some others thought if the gifts were made by the children it would be different. Children wished to make them. Principal of that department suggested that if each child could bring a few pennies they could buy some lovely books at the five-and-ten-cent store. I went back persistently to the *making* idea, and asked them how they would like to stay after Sunday school and make some decorations for the room. Some child suggested paper chains, and I agreed that would be good, and promised to meet them after Sunday school.

The beginners children would make things if we would show them how. Wanted a Christmas tree;

could make things to trim the tree and the room. A kindergarten child suggested chains; I asked them to stay and make chains. The principal told me the beginners had learned a new Christmas song that morning. We all sang it over, and I complimented them; told them they would probably wish to sing it for the mission children; they would.

Juniors suggested making scrap-books, dressing dolls, making doll-houses and furniture, handkerchiefs. Wished to sing at the entertainment. Talked about the Christmas story, read it to them from the Bible, and discussed the telling; asked if that would be a good enough way to tell it. They thought so. One suggested they memorize it; they all agreed. I asked all who could to stay and we would work out more presents.

At the end of Sunday school I took the paper for making chains and paste, which I had made at home, to the principals of beginners and primary departments, and those children eagerly began the work.

Then I discussed the doll-house idea with the junior girls. We thought of the three junior girls and the six primary girls. We decided at their suggestion to use pasteboard cartons in which cans come packed to the grocery, and which may be had from the grocer for nothing. I promised to get the cartons. Three of the girls volunteered to make rugs. The four boys and nine girls remaining cut out and put together some ready-made doll furniture which I had on hand, and which came from Milton Bradley's. This furniture was very beautiful. I wanted the children to get some idea of making furniture and of its possibilities, hence started them with this sort. We decided that small, jointed celluloid dolls should live in the doll-houses. We had much interest and good order in all three rooms from eleven until twelve o'clock. And they

were all keen to come again and help. We planned furnishing up nine houses complete. All the teachers stayed in beginners and primary rooms, and two teachers helped me in the junior room.

Dec. 2—Had a conference about the play; suggested some changes that would make it possible for the children and their carols to fit in with the play. The writer of this play had taken part in religious drama recently and had an enthusiasm to write again—after a number of years when other cares had made it seem impossible to her. She had suggestions as to children she wished to use in the play, and although this was not according to the project methods, I had too little time to devote to working up this play with the children, hence acquiesced in her plans and offered to help her in her execution if she needed me. Insisted that she put the play on, since she had written it.

Dec. 4—Another conference with writer of play. She had chosen her cast, given out the parts and read the play over, and appointed a time to rehearse.

Dec. 5—Had a conference with teacher of scouts. He came to see me and told me how he planned to make stilts; works at wholesale lumber yard and could get sawing and such done there. Had a hard time persuading him to let the boys make the stilts—it would be easier to do it himself. Also discussed the materials for stick-horses. He was doubtful whether he could procure them or arrange it, but agreed to see what he could do. He would buy all materials for stilts.

Dec. 6—Went into primary room, taught another new carol. Told them of three little five-year-old girls at mission whom I felt sure they could provide with presents. We discussed various presents, finally decided that each class would make a scrap-book. Children all to hunt pictures during the week, and the prin-

cipal volunteered to buy the material and make the three books, using gray cambric.

Meanwhile the song leader was presenting a new carol to the junior children; then we brought the primaries into the junior room and they sang for fifteen minutes, the juniors teaching the three songs they had learned to the primaries, and vice versa. After the singing and the departure of primaries to their own room, the juniors and I discussed the making of furniture for the other doll-houses. I gave them a basic fold and cut, and told them to take it home, experiment with it, and see what they could make, and get permission to stay next Sunday and help. Thanked primaries for chains.

Thanked the beginners for the chains they had made, and they sang with me another new song which they were learning. They also asked if I didn't think it would be nice for them to make gifts for their parents. I thought so, and talked about things to make and promised to bring something for them to make next week.

The boy scouts reported that six of them had met and made four pairs of stilts and given first coat of paint. Those of the class who had not helped make them were going to meet and finish painting them the next week. The teacher was again doubtful about toys, wanted to buy them at ten-cent store; but I presented the fact that little children had to have sturdy toys that would stand wear, and the girls could not make them, so boys caught idea and said they would, and we discussed stick-horses again. One boy had one he had made at school; three other boys could make them; so it looked as if we might get them after all.

No children were asked to stay and work at the eleven o'clock hour, as it was the communion service, and many children are communicants.

Had a conference with the play-writer. She was having trouble getting the children to practise at the early hour appointed before Sunday school, and one evening. I suggested that she keep them during church when she could get them. She agreed and planned accordingly.

Dec. 13—Spent half an hour with primaries and juniors in junior room on the Christmas carols. Learning them very well. Also all prayed God to bless us in our work for the mission children. After the Sunday school lesson the three primary classes each made a beautiful scrap-book. It took them until noon. They enjoyed it. The juniors, under the direction of a teacher of expression who is a teacher in that department, spent some time on the Christmas story. After their lesson of the day, eighteen of the twenty-five stayed and made furniture. We experimented for size and design with newspaper and made up the furniture in an ivory-colored construction paper. We agreed that each house should have one large room, with davenport, dining table, four dining chairs, and an arm-chair and a rocking chair. Also rugs for the floor and automobiles for the dolls. Two teachers remained with me. I took the four ten-year-old boys, and using candy boxes as a basis and cardboard for wheels we worked out two good autos. It took a long time to get good patterns for the furniture, but they were obtained and a few good pieces finished. Some of the children promised to come on the 16th and finish up.

The boy scouts had finished their stilts, but they were not dry enough to bring to Sunday school. About the other toys, some of the boys who thought they could make them found out they could not, because school had closed for Teachers' Institute and they could not gain access to the shops. Then twelve-year-old

Russell, who lives fifteen miles away, but whose father has a complete shop on the place, said very shyly that he would make the stick-horses—yes, all six of them; he had a pattern at home. Yes, he could cut out the wheels and the horse-heads too. He would bring them in next Sunday. We accepted with thanks, offering to pay him for material, but he said that he had odds and ends around out of which he could make them.

Dec. 16—Only two boys and three girls, with principal of junior department, came to work. We worked about two hours and finished up more furniture; still considerable to make.

Dec. 20—No lesson today. Primaries and juniors sang for forty-five minutes together, perfecting their five carols. They are: "Under the Stars One Holy Night" (*Carols,* Leyda Publishing Co.); "The Christmas Tree" (*Songs of Children's Hour*); "Merry, Merry Christmas Bells" (*Songs and Games for Little Ones*); "Once Unto the Shepherds" (*Gaynor No. 1*); "Gift Carol" (*Holiday Song Book*).[1]

Juniors worked on Christmas story. Primaries went to make gifts for parents, for which I had given material to principal and which she presented to teachers and children. The beginners had made theirs on the Sunday before, and were entertaining their parents and having a Christmas tree of their own. I went in, heard their songs, and told the story of "Piccola." The boy scouts presented their stilts to me, four pairs, two very tall and two of medium height. They were made of hard wood and painted. Any boy would be proud to own them.

Russell, who had promised to make the stick-horses, was ill and not at Sunday school, but his loyal soul had remembered his promise and the six stick-horses

[1] Any of these books may be secured through denominational publishing houses.

were there, minus paint but substantially made, and the wheel at the end mounted eccentrically, so the horses had a galloping movement.

At eleven o'clock the primaries and their teachers stayed again to finish their gifts for parents, wrap and seal them.

Twenty juniors stayed, made some very beautiful rugs, so that we could put two in some of the larger houses, and had some choice; also finished up all the furniture required. Two boys brought in automobiles they had made at home, and two more were made.

At the close of the church session we brought the children downstairs for a stage rehearsal of their carols and scripture reading. The play was going well and we arranged for a final Monday night rehearsal to work out lighting plans.

In the afternoon the superintendent from the mission came in and we went over the gifts and decided which children should have which gifts.

Dec. 23—Wednesday afternoon half a dozen boy scouts came and hung the children's chains, festooning windows and stage; carried down chairs from the departments in which to seat the children and apportioned seating space to various classes, thumb-tacking cards with teacher's name on seat. Another committee had decorated the tree and boxed the candy. Four intermediate girls had been asked to help in the play, caught the spirit of the project and came to help. They and I pasted wall paper on the outside of the cartons, as the boxes had advertisements on them and were not very attractive and the Juniors had no time to do it. They and the boys took the typewritten copies of the carols and mounted them in small red booklets, one of which was given to each child in the carol chorus, for his very own.

On Wednesday evening at 7:45 the house was

crowded with the children and their friends. Automobiles brought the mission children in just as we were ready to start. After two Christmas hymns and invocation and a word or two of greeting by superintendent, the play began. It was very effective—"The Christmas Fairies," who were boys and girls making a happy Christmas for people who had none, and the carolers came in as things righted themselves in the play and sang their carols and read their verses. The program from the beginning took about an hour. Then, at the request of the superintendent, I told the audience what the children had been doing, prefacing my remarks by a brief telling "Why the Chimes Rang." After this I called for Russell, but he was not able to be there; however, I told the assembly how he had taken the situation in hand and seen us through our difficulty, suggesting to them that Russell was a lad on whom the church, the community and the nation will doubtless be proud to depend in the future, as we are at this time.

Then we called the mission children up by name and presented to each the gift we had prepared. Their radiant smiles were surpassed only by the shining countenances of the donors, who had the thrill of their young lives. The superintendent of the mission said a few words of appreciation, and the treats for all were given out.

The children were delighted with the project—also the adults. The superintendent chuckled over the happiness of the children. One principal said, "Next year we'll bring the children from all the missions and make gifts for all of them." And Russell's father said, "Next year we'll start early and make a gift for every child in the Sunday school!"

Few if any of the projects that have been sug-

gested in this manual are of a nature that unsuits them for use in Sunday sessions of the church school. Without exception they could be used in the week-day sessions of the school, and in point of fact, though it may not be so indicated in every case, most of them have been so used. While there is growing feeling that active handwork in carrying out a project is to be valued by character results and may therefore be justified in the Sunday session beyond all doubt, the mere physical situation in many schools makes such work questionable, since on account of thin walls, location and type of classrooms, and similar reasons, it cannot be carried on without a disturbance of others that in itself would be harmful to the participants, who need to consider their neighbor's preferences as well as their own. Necessity for quiet and decorum is not quite so pressing in week-day sessions, and there is no reason why it may not be carried to a successful completion in club or band, week-end school or daily vacation Bible school.

Suggested Further Reading

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X

ADJUSTING PRESENT CURRICULA

A Practical Question. As this brief study of junior missionary education draws to a close, a practical question arises: What adjustment of present curricula and courses of study is possible in order to secure the proper emphasis on missionary education?

Two or three objections that are usually the first to present themselves are not difficult to meet. Among these are limited time for instruction and training, lack of equipment, an overcrowded schedule. When to such deficiencies is added the difficulty of study courses unsuited to the needs of children and lacking the missionary emphasis, the situation sometimes seems so discouraging that many teachers lose hope and accept matters as they stand.

Use of Time. The commonest excuse for the omission of missionary teaching is lack of time. It cannot be denied that the number of actual minutes at the disposal of the church school teacher is extremely limited; there is far too great a discrepancy between the amount of time spent in the secular school and the time given to the teaching of religion. At the same time that we recognize this fact we must also acknowledge that the church school teacher not infrequently wastes many of the precious minutes of the class hour through bad man-

agement and lack of skill. It would doubtless shock many a teacher if the time actually lost in any session could be measured by a stop-watch. The amount of constructive work that might be accomplished in even these few minutes is astonishing. One remedy for limited time is to make sure that not a single second is wasted. This means that every item of class procedure must be planned in advance so that the work may move forward steadily, without haste, without waste; at the same time, the schedule must be sufficiently flexible to allow for the unexpected or vital matter that may arise at any instant. Routine affairs, such as roll-taking, announcements, and matters of a similar nature, as handled in many classes are time-consuming and valueless. One improvement in present conditions, therefore, is an adjustment of schedule that shall make significant use of allotted time.

Even with greatest care in the use of the regular session the space of one hour usually allotted is far too short. Fortunately this fact is being more generally recognized and provision is being made for additional periods. In some churches the church school Sunday period is lengthened so that from one half to an hour is gained; in others the week-day session has provided at least an hour more during the week; while in all churches the vacation period is growing in use as a time of extended opportunity.

A second solution comes from the proper presentation of missionary teaching material. It requires

time, thought and initiative to throw this into forms that are irresistibly attractive and interesting, but when it has been accomplished, pupils, often of their own volition, *find* time for it. In more than one church school the teaching period has been doubled in length by the willing response of pupils to books, games, bulletins, posters, curios, opportunities for service through activity, or some similar offering. The more varied, abundant, and suited to child interests these somewhat informal but very natural teachings are, the more eager will be the response. Often pupils will come before the time for the opening of the formal session, and linger as long as they are permitted after the close. The teacher who is sincere in her plea for an extension of time may gain it in this way, and prove indisputably the pupil's demand for it.

Limited Equipment. Inadequate equipment is a less valid excuse for limited missionary instruction than is lack of time. It is time-saving and convenient to have at hand material and means for teaching, but equipment never made a good teacher nor of itself produced good results. On the other hand the teacher who possesses initiative and ingenuity will substitute for lack of equipment the concerted personal effort of her class and so convert a hindrance into an opportunity. Purchased models and cabinets may present a handsome appearance, but it is safe to say that they will have less educational value than cruder articles produced by

interested pupils under the intelligent guidance of an enthusiastic teacher. A geography room is desirable in any church school building, but it is by no means impossible to develop a high degree of interest in a missionary map that is molded in one corner of the church kitchen. Unquestionably the pupil who makes a collection of missionary pictures gains more from the making than he would from the study of a collection put into his hands complete; frequently the pupil into whose hands the pupil-made collection falls is interested just because the collection has been prepared by a friend; and it has at least been made with a youthful point of view which alone would give it worth. These slight hints as to means of overcoming lack of equipment are perhaps sufficient to show how comparatively trivial this difficulty actually is.

Available Curricula. A much more serious difficulty is met in the curricula offered for religious instruction. Many, perhaps most, of the courses of study fail to integrate missionary instruction as a vital part of the work. Some omit it almost entirely; others provide it in spots or periodically or at times when such teaching is almost sure to miss the majority of pupils. Certain texts provide for an exclusive emphasis on missions over a considerable period, as, for example, an entire vacation school session. This is nearly as undesirable as an utter omission; it is comparable to the action of a mother who would say to her children, "For the next

five weeks we will give all our attention to table manners, and then we can afford to forget them for ten months." Children so trained would be sadly lacking in social graces. Just so, pupils to whom overdoses of missionary instruction are given are not likely to acquire skill in living; it is to be feared that they will fail to become participating members of a great Christian democracy whose joys and responsibilities they share with others on a basis of brotherhood. Missionary instruction that is to produce permanent results and radically affect character and life must be neither incidental nor spasmodic; it must be regular, normal, and thoroughly unified with the whole process of living; it is therefore not concerned with times and periods and "quarters." It is a continuous business of every day, every contact, every reaction.

In discussing courses of study it must not be forgotten that our present conception of the curriculum includes far more than a set course of lessons laid down in a textbook. Everything that comes into a child's life—his play and playmates, his activities, his contacts with people, his reading and study, all are parts of his learning material. As this becomes his through experience, physical, mental or spiritual, and as it is made religious and Christian in its implications, the child gains his religious education. The teacher who thus considers the curriculum finds countless ways of enriching and adapting

meager or ill-planned courses of study and of filling out many of the greatest deficiencies.

It would be unfair to the devoted and intelligent curriculum makers who have planned well-balanced courses of study if no recognition of worthy effort were here made. It is possible to find good texts for missionary instruction for use in both Sunday and week-day sessions of the church school. Moreover, the educational boards of many of the denominations are scrutinizing their offerings and more or less revising the texts, adapting them to present-day needs and bringing them up to modern standards. This is most hopeful, and indicates that our "future shall not copy fair our past." Until such revision is made, and until the fine but limited material now available is more abundant, two procedures are possible.

One procedure is an intensive use of this available material. Such books as *Friends of the Caravan Trail, Friendship Center in China, Building the Americas, The Better Americas,* in their educational approach, adaptability for varying groups and content-interest for pupils are supremely helpful.

The second procedure is to make definite outlines of study for any session of the church school, week-day, Sunday, vacation, or, wherever these are used, mission band or club. Outlines may be made by selecting missionary material from the literature provided by different church boards. To follow this suggestion would enlarge the scope of the material

now generally used in such classes or sessions, and could not fail to enrich the thinking of the pupils.

Integrating Missions. As one way of hastening the dawning of the new day, we may well turn our attention to integrating thoroughly the missionary teaching with the other phases of the religious educational program. Pupils may be taught that the missionary reaction is the normal outcome of every life. Inspiration to noble living may come from the use of much of the material now at hand. It requires no impossible or even very difficult adjustment to transfer missionary lessons intended for the summer quarter to another quarter, and discerning teachers will make these lessons of missionary heroes for juniors not so emphatically missionary as Christian. They will treat the lives of missionaries as lives full of adventure and interest, yes; but more, as lives well worth living, lives well and wisely expended. Lessons less missionary in substance may still convey the missionary message if they teach, directly or by implication, the spirit of brotherhood, service, tolerance, world friendship and racial understanding. As children are given opportunity for practising missionary precepts, missionary reactions will grow to be habitual with them, and the missionary spirit will become ingrained in the fiber of their life. So normal and natural will this outcome seem that it will doubtless be a source of wonder that any different conception could ever have been held.

Such teaching must often and probably always be made intelligible to pupils through contacts established near at hand. Just as rapidly as the growing capacities and understandings of the pupils permit, these contacts must be stretched and extended to take in the brothers at a distance. But adult leadership must never forget that children differ from elders not merely in avoirdupois and stature but in essential nature; the child is not a "little man," he is a child, with a child's characteristics and a child's limitations as well as his possibilities. The adult does well to remind himself of this fact again and again; he may with profit ask himself, as he demands of the child an assumption of responsibility or a display of interest, whether it is the child's welfare and character development or the furtherance of a "cause," even so worthy a cause as missions, that weighs most heavily with him.

A writer for a religious journal recently suggested that the meaning of the prophet's stretching himself on the child is that only as we place our eyes by the eyes of the child, our mouth by his mouth, our hands by his hands—in other words, only as we gain his point of view, may we hope to breathe into him the breath of life. Surely the interpretation offers food for thought, and points a reasonable way to the teacher who is striving to create the most favorable conditions under which the *becoming* life may develop to its richest possibilities.

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The general theme is "What boys and girls may do to make America better."

Better Americans, Number Two. MARY DEBARDELEBEN, instructor in the Department of Religious Education, University of Oklahoma.

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A course which shows the mutual dependence upon one another of all the Americas, and seeks to give to boys and girls of the United States a better understanding of Latin America. There are suggestions for worship, with planned programs which include handwork and games.

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A course for children from nine to twelve years old, which seeks to lead to an appreciation of the people who live today round about the land where Jesus lived. The author makes a point of the reference method in directing the class to other books and sources. Suggestions are put forward for helping teacher and pupil to plan worship services together, and for activity in handwork, games, costumes, etc.

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A course of suggested stories, conversations, and handwork in which general principles of Christian living are considered. General topics are: Our Homes, Our Community, Our Country, Other Countries.

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A play for juniors, showing what happened to Alice when she stepped through a postal-card door into Japan.

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Heroes in Friendship. BASIL MATHEWS. Oxford University Press, New York. 1925. 85 cents.
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Mr. Friend-O'-Man. JAY T. STOCKING. Missionary Education Movement, New York. 1920. 60 cents.
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White Queen of Okoyong, The. (Story of Mary Slessor of Africa). W. P. LIVINGSTONE. George H. Doran Co., New York. 1917. $1.50.

With Taro and Hana in Japan. ETSU INAGAKI SUGIMOTO and NANCY VIRGINIA AUSTEN. Frederick A. Stokes Co., New York. 1926. $1.

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Children of Other Lands Series. Volumes on China, Italy, Japan, Greece, Palestine, Belgium, Russia, Roumania, Holland, Mexico, Iceland, Persia, Scotland, Norway, Switzerland, Denmark, India, Turkey. Lothrop, Lee & Shepard Co., Boston. $1.25 each.

Children of the World Series. Includes *The Middle Country, Paz and Pablo, Sunshine Lands of Europe, The Alo Man, The Three of Salu.* World Book Co., Yonkers, N. Y.

Children's Heroes. Books on Chalmers of New Guinea, General Gordon, David Livingstone, Bishop Patteson, Stanley. E. P. Dutton & Co., New York. $1 each.

Continents and Their People, The. Volumes on Africa, Asia, Europe, North America, Oceania, South America. JAMES FRANKLIN CHAMBERLAIN and ARTHUR HENRY CHAMBERLAIN. The Macmillan Co., New York. 96 cents each.

Geography Readers. Asia: A Geography Reader. ELLSWORTH HUNTINGTON. Rand McNally & Co., Chicago. 1923. $1.25. *South America: A Geography Reader.* ISAIAH BOWMAN. Rand McNally & Co., Chicago. 1924. $1.25.

Home and World Series. Includes *How We Are Clothed, How We Are Fed, How We Are Sheltered, How We Travel.* J. F. CHAMBERLAIN. The Macmillan Co., New York. 88 cents each.

Journey Club Travels Series. The Clothes We Wear; The Foods We Eat; The Houses We Live In; Around the World With the Children. F. G. CARPENTER. American Book Co., New York.

Little Cousin Series, The. (60 volumes.) L. C. Page & Co., Boston. $1 each.

Little People Everywhere Series. Volumes on the life of children in Canada, Egypt, France, Germany, Holland, India, Ireland, Italy, Japan, Mexico, Russia, Scotland, Spain, Sweden. Little, Brown & Co., Boston. $1 each.

Little Schoolmate Series. Some of the countries included are Armenia, Belgium, France, Germany, Greece, Ireland, Russia, Scotland, Spain. E. P. Dutton & Co., New York. $2 each.

Peeps at Many Lands. Eleven volumes on the following countries: Australia and New Zealand, Canada and Newfoundland, China and Japan, Egypt and the Holy Land, England and Wales, Italy and Greece, London and Paris, Norway and Denmark, Scotland and Ireland, Spain and Portugal, and Sweden and Finland. The Macmillan Co., New York. School edition, $1; trade edition, $1.25.

Biography

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Livingstone, the Pathfinder. BASIL MATHEWS. Missionary Education Movement, New York. 1912. $1.

Martin of Mansfield. MARGARET SEEBACH. United Lutheran Publication Society, Philadelphia. 1916. 75 cents.

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Stories of Brotherhood. HAROLD B. HUNTING. Missionary Education Movement, New York. 1918. 75 cents.

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Chinese Boy and Girl, The. ISAAC TAYLOR HEADLAND. Fleming H. Revell Co., New York. 1901. $1.75.
Chinese Fairy Tales. (Revised edition.) NORMAN H. PITMAN. T. Y. Crowell Co., New York. $1.75.
Folk Tales from the Russian. VERRA X. K. DE BLUMENTHAL. Rand McNally & Co., Chicago. 1903. 75 cents.
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Myths of the Red Children. G. L. WILSON. Ginn & Co., Boston. 1907. 76 cents.
Shen of the Sea. ARTHUR BOWLE CHRISMAN. E. P. Dutton & Co., New York. 1925. $2.
Tibetan Folk Tales. A. L. SHELTON. George H. Doran Co., New York. $2.
Wigwam Stories. M. C. JUDD. Ginn & Co., Boston. 92 cents.

Countries and Peoples

African Adventurers. JEAN KENYON MACKENZIE. George H. Doran Co., New York. 1922. $1.25.
Argonauts of Faith. BASIL MATHEWS. Missionary Education Movement, New York. 1921. $1.50.
Cuore. EDMONDO D. AMICIS. Henry Holt & Co., New York. $1.12.
Indian Boyhood. CHARLES A. EASTMAN. Little, Brown & Co., Boston. 1902. $2.50.
My Dogs in the Northland. EDGERTON R. YOUNG. Fleming H. Revell Co., New York. 1902. $1.50.
Panama and Its "Bridge of Water." STELLA HUMPHREY NIDA. Rand McNally & Co., Chicago. 1922. 90 cents.
Winning the Oregon Country. JOHN T. FARIS. Westminster Press, Philadelphia. $1.

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